GRACE, MERCY, AND PEACE.

CONTEINING

1. *Gods Reconciliation to Man.*
2. *Mans Reconciliation to God.*

By *Henry Denne*,
An unworthy ſervant of the Church,

Not by Arms, nor by power, but by my ſpirit, ſaith the Lord of Hoſts,
Zach. 4. 5.

LONDON,
Printed for the Benefit of the Citie of *Rocheſter*.

STC 6610

A Prayer.

O *Lord God, Father of our Lord Jeſus Chriſt, who haſt given commandement unto thy Apoſtles and Miniſters,* to preach the Goſpel to every creature; *Behold, O Lord, the oppoſitions, and threatnings, which the enemies of thy Grace have breathed forth againſt thy truth, and thy ſervants, for thy truths ſake. How they gnaw their tongues for paine, and blaſpheme the God of Heaven, not repenting them of their deeds. Behold the troopes that are aſſembled together, againſt the Lord, and againſt his anointed Sonne Jeſus Chriſt; for to doe* whatſoever thy hand and thy counſell hath determined before to be done. *Now let the Lord grant unto his ſervants, that with all boldneſſe they may ſpeake thy word, being nothing terrified by the Adverſary: That the light of the Grace of God, may ſhine in the hearts of his people, that the man of ſinne, and ſonne of perdition, may be deſtroyed by the brightneſſe of thy comming,* Amen.

ACTS

Acts 10. 36.

Preaching Peace by Jeſus Chriſt.

IT was our Saviours Commandement unto his Apoſtles, *Luke* 10. *into whatſoever Citie ye come, ſay unto them the kingdom of God is come nigh unto you*, verſ. 9. *And into whatſoever houſe ye enter firſt ſay, peace be unto this houſe, And if the ſonne of peace be there, your peace ſhall reſt upon it: if not, it ſhall turne to you againe*, verſ. 5, 6. I am this day by the providence of the Almighty, come a *ſtranger* to your Citie, And now what fitter ſubject, can I thinke of for a *ſtranger* to ſpeak unto *ſtrangers*, then the glad tidings of Peace by *Jeſus Chriſt*.

Cornelius the centurion, with his kinſmen, and neere friends, are the *Auditors*, *Peter* is the *Preacher*. And this text a part of that *Sermon*, at the preaching whereof the *Holy Ghoſt fell on all them which heard the word*, verſ. 44. O that the Lord would vouchſafe that the like effect may this day follow the preaching *of the word of this life*. That as many as heare me this day, may goe away *filled with the fulneſſe of God*. *Peter* doth ſeeme to ſay in effect, thus much, You

are here met together, to attend unto the word of ſalvation, delivered from my mouth; I can preach to you no other goſpel, then that which was before by the Prophets declared unto the children of *Iſrael*, in due time to be revealed (that is to ſay) *Peace by Jeſus Chriſt, he is the Lord of all.*

The Propoſition from theſe words, is that the Goſpel is a Doctrine of Peace, by Jeſus Chriſt.

This Doctrine propounded, needeth not ſo much proofe, as explication, namely, to ſhew unto you, what manner of Peace this is which is holden forth unto you, by the tender of the glorious Goſpel. I hope you doe not expect, that I ſhould this day declare unto you, any outward, temporall, or worldly Peace; in the middeſt of theſe diſtempers, I would I might, and be yet a true Prophet. The Peace which is the ſubject of the Goſpel is like the Kingdome of Chriſt, [being indeed a part of it] *not of this world*, Joh. 18. 46. The Peace which came by Jeſus Chriſt, is not an earthly Peace, our bleſſed Saviour will not, that you ſhould entertain, or harbour ſuch a thought, as this: *Thinke not that I am come to ſend Peace on earth, I came not to ſend Peace, but the ſword; for I am come to ſet the daughter in law againſt her mother in law, and a mans foes ſhall be they of his own houſhold*, Mat. 10. 34. If any one then ſhall preach unto you, that if you will imbrace the Goſpel, you ſhall have outward Peace, and proſperitie: Is not this

this the presumptuous man speaking his owne words? Is not this the Prophet, prophecying in his own name, whom the Lord hath not sent? If any Christian shall embrace the Gospel, in hope to attaine outward felicitie and prosperitie, let me tell him, his thoughts wander from the truth, and he erreth, not knowing the Scriptures; *for if any man will come after me, let him deny himselfe, and take up his crosse, and follow me*, Mat. 16. 24. *And all that will live godly in Christ Jesus, must suffer persecution*, 2 Tim. 3. 12. Heare we also what *Paul* saith, 2 *Cor.* 11. 23, 24, 25. verses. *In stripes above measure, in prisons more frequent, in deaths oft; of the Jewes five times received I fortie stripes save one*, (that is in all 195. stripes) *thrice was I beaten with rods, once was I stoned; thrice I suffered shipwrack; a night and a day have I been in the deep, in journeying often, in perils of waters, in perils of robbers, in perils by mine owne Countreymen, in perils by the heathen, in perils in the Citie, in perils in the Wildernesse, in perils in the sea, in perils amongst false brethren, in wearinesse and painfulnesse, in watchings often, in hunger and thirst, in fastings often, in cold and nakednesse.* What a catalogue of evils, what an inventory of afflictions have we here? And yet all this and more is the portion of a laborious Apostle. And if we will seek for a true and sincere Minister of the Gospel, we shall as soone find him in poverty and nakednesse, as jetting up and down the streets with attendants at his heels; we shall as soone find him in the universitie of *Newgate*, or some other prison, as in great mens houses; we shall as soone find

him in a cloud of reproach, as in a fat Benefice, or Cathedrall dignitie; we ſhall as ſoone find him at the Barre accuſed of hereſie, condemned for blaſphemy, as in the Courts of Kings, or Princes; for to the inſtruction and conſolation of the people of God be it ſpoken, *They ſhall put you out of their Synagogues, yea the time cometh, that whoſoever killeth you, will thinke that he doth God good ſervice*, John 16. Seeing then that it is cleare, that it is no worldly peace; it remaineth yet to ſhew you what peace this is which the Goſpel preacheth. It is not an *externall* peace, but it is *internall*, yea *eternall*: It is a *laſting*, yea an *everlaſting* peace; a peace which no tongue is ſufficient to expreſſe, nor heart to conceive, it is even *the love of Chriſt that paſſeth knowledge*, Eph. 3. 19. *It is even the peace of God which paſſeth all*, yea angelicall *underſtanding*. If ſome great and mighty angel ſhould undertake to declare this peace to you, I am confident he would confeſſe his abilities too weake, how much more I that am but duſt and aſhes? Surely when I ſhall have told you all that I am able, I ſhall not tell you one hundredth part, and when you ſhall underſtand and beleeve all that you are able, you ſhall not attaine unto the leaſt part of that glory which ſhall hereafter be revealed; though I am not able to ſpeak what you deſire, or the thing it ſelfe deſerveth, yet I will endevour to ſpeak what I am able: And I ſhall commend unto you a twofold Peace; The firſt *deſcending*, the ſecond *aſcending*: The firſt is the tidings of the *love and reconciliation* of the everliving God unto the

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ſonnes of men. The ſecond declares the *reconciliation* of the ſonnes of men to the everliving and everloving God.

To ſpeak plain; firſt, I will ſhew how *God comes to be reconciled unto men*, Beare with the terme *reconciled*, although improperly ſpoken of him that was never an enemy. Secondly, I will ſhew you, *How we come to be reconciled unto God.*

For the firſt; *How doth God come to be reconciled to men?*

I conceive now the drooping conſcience that ſits in darkneſſe under the cloudy apprehenſion of an angry Judge, under the fearfull expectation of a terrible account to be given unto the conſuming fire, will be very attentive to heare that which his heart ſo thirſteth after, *How God may be reconciled.* Oh what ſhall I doe, ſaith the ſoule, to obtaine the favour of God? What ſhall I doe to turn away his wrathfull diſpleaſure from me? Wherewith ſhall I come before him? or how ſhall I appeaſe him? Attend therefore and I ſhall declare that which thou wilt hardly beleeve when it is told unto thee; for *Lord who hath believed our report, and to whom is the arme of the Lord revealed*, Iſa. 53. 1. And yet that which I ſhall declare (if thou canſt beleeve it) will *fill thy mouth with laughter, and thy tongue with ſinging*, Pſal. 126. 2. Take this Propoſition, *God is freely and fully reconciled to the elect, and loveth them in Jeſus Chriſt, without any previous diſpoſitions, without any qualifications, without any performances of conditions on their part, unleſſe to be polluted and ſinfull*

be a previous condition or qualification. This is a *bold Propoſition*, will the Phariſee ſay, this is too good newes to be true, will the diſtreſſed ſoule ſay. But I ſay, the Lord break your ſtony hearts, and give you an heart of fleſh, that you may ſubmit to his righteouſneſſe. And I make no queſtion but the glorious grace of the Father of our Lord Jeſus Chriſt, ſhall abundantly be manifeſted. The method I intend, is

1. *To prove the truth of this Propoſition.*
2. *To anſwer ſix Objections.*
3. *To make Application.*

1. *For the Proof.* When *Eve* and *Adam* (in whoſe loins we all ſinned) had eaten the forbidden fruit, and were now become guiltie of condemnation; they heare the voice of God walking in the garden (which voice was this, *Thou haſt eaten, and thou ſhalt dye*) they hide themſelves from the preſence of God amongſt the trees of the garden; when man had ſinn'd, and was in a deſpairing condition, having not ſo much wit as to think of a *Saviour*, much leſſe the boldneſſe to *aske* one at the hands of an offended God.

Now in this caſe, behold the exceeding love of God towards man, in giving and manifeſting the promiſed ſeed, as well to the terror of Satan, as to the conſolation of mankind. *And I will put enmitie between thee and the woman, and between thy ſeed, and her ſeed, and it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel*, Gen. 3. 15. (See if I may compare the Creator, with the creature) how the Lords bowells *doe*

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yern upon man. And he cannot refraine himſelf, but that (leaſt man ſhould have been ſwallowed up with ſorrow) the *bleſſing of the promiſed ſeed*, ſhall be firſt declared, before the Lord pronounce, the *leaſt curſe againſt man.* Father *Abraham* receiveth the promiſe in the uncircumciſion of his fleſh. And unto *Adam* is the promiſe revealed, in the uncircumciſion of his heart; but leſt you ſhould think that ſome *qualification in Adam*, did forerun the manifeſtation of the promiſe, I will referre you unto that place of Scripture, which (I am reſolved) ſhall never ſlip out of my remembrance, (and I hope the like of you) 2 *Tim.* 1. 9. *Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.* What is there, that is not comprehended in this word, *grace?* here you ſee that grace was given before the world began. Now what conditions or qualifications were there in us before the world began? We may ſafely therefore ſay that *the grace of our God was before all conditions*, &c. Unto this we will adde in the next place one text, that like a diamond caſteth his luſtre in the dark, and miniſtreth a great meaſure of the Spirit, *Eph.* 2. 4, 5. *God who is rich in mercie, for his great love wherewith he loved us, even when we were dead in treſpaſſes and ſinnes, hath quickned us together with Chriſt (by grace yee are ſaved.)* What if I ſhall now prove ſo bold, as to make ſuch a ſtop at ſinnes, as ſhall ſhew that that part of the ſentence is referred to that which went before, ſo that

that we may ſay in plain terms, that *God loved us with his great Love, even when wee were dead in treſpaſſes and ſinnes.* If I ſhall read it thus, the text will bear it either in the originall, or in other tranſlations. But if any froward perſon ſhall ſay, that I doe injury in reading it thus, and that this clauſe [*dead in treſpaſſes and ſinnes*] ought rather to be referred to *quickened*, which follows after, then to the verb *loved*, which goeth before; Let this man know that the ſenſe will be one and the ſame: for when God *quickened* us, then he *loved us, with his great love*; His love being the cauſe of quickening; the effect of his Love: But thou ſayeſt, *Wee were quickened when wee were dead in treſpaſſes and ſinnes.* Therefore we conclude, we were *loved with his great love, when wee were dead in treſpaſſes and ſins.* For further confirmation, I muſt intreat you to conſider what is written by the Apoſtle, *Rom.* 9. 11, 12, 13. *verſes*; *For the children being not yet born, neither having done good or evill, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth*; *It was ſaid unto her, the elder ſhall ſerve the younger*; *as it is written, Jacob have I loved, but Eſau have I hated.* Now you ſee Gods love ſet upon *Jacob*, where were *Jacobs* qualifications? he had neither done good nor evill. Therefore it is plain that God loved him before any qualification. But ſome may confeſſe, that the Lord loved him indeed, *before he had done good or evill.* And yet may perchance aske a queſtion upon a ſuppoſition, ſaying, Suppoſe that after *Jacob* was borne, he ſhould have led a wicked

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and perverſe life, ſuppoſe that for ſome yeares, he ſhould have been a notorious, & prophane perſon, *would* or *could* the Lord have continued his love to ſuch a perſon as this? I anſwer boldly yea; for Gods love and mercy, are mercies of eternitie; *the mercie of the Lord is from everlaſting to everlaſting, upon them that feare him*, Pſal. 103. 17. *Not onely to everlaſting*, as eternall in reſpect of time to come, but alſo *from everlaſting*, as eternall in reſpect of that which is paſt; Gods mercies are not onely *without beginning*, but alſo *without ending*; as it is ſo often repeated, even twenty-ſix times, *Pſal.* 136. *his mercy endureth for ever.* This is it that is written by the Prophet, *I am the Lord, I change not, Therefore yee ſonnes of Jacob are not conſumed*, Mal. 3. 6. Would you know the true reaſon, why the ſonnes of *Jacob* are not conſumed, it is this, *I change not:* ſhould the *Lord change* as often as *we change:* ſhould his love *increaſe and decreaſe* towards us, as often as our love to him, and obedience to his Majeſty, *ebbeth and floweth*, the Lord ſhould be more variable then the winde, more changeable then the Moon; that the Lords love altereth not, although it hath been ſufficiently proved by that wch hath been ſpoken, yet *to the praiſe of the glory of his grace*, I will proceed to ſhew you, by more teſtimonies, that the Lord loveth all his elect, with his great love, even then when as they lie weltring in their ſinnes and tranſgreſſions. Unto this the *Holy Ghoſt* bears witneſſe, *Rom.* 5. 6. *When we were yet without ſtrength, in due time Chriſt died for the ungodly.* For whom Chriſt *died*, them the Father

ther and the Son *loved*; but Christ *dyed* for the *ungodly*, that were without strength, Therefore such were undoubtedly *beloved of God*. Lest we should think the first of these Propositions to be weake, it is confirmed, *ver.* 8. *God commendeth his love to us, in that while we were yet sinners Christ dyed for us.* And very worthy of observation is that which is spoken *ver.* 10. *When we were enemies, we were reconciled to God by the death of his Sonne.* Here wee have more proved then I have yet undertaken; for my task is to prove, *That God was reconciled to us whilst we were enemies.* This text saith not onely so, *but that we were reconciled to God when we were enemies*: But of this more shall be spoken hereafter, onely for the present we desire to have it granted, that when we were reconciled to *God*, he was without all doubt reconciled to *us*; for our reconciliation *to him*, is not the cause of his reconciation *to us*, but contrary his reconciliation *to us*, is the cause of our reconciliation *to him*. Now let us see the argument once againe; *For whom Christ dyed*; *those he loved. But Christ dyed for ungodly, for sinners, for enemies*, Therefore *he loved enemies, sinners, ungodly.* And with such a love, as is not onely *verball*, but *reall*, not in word, but in deed and in truth, as doth already appeare by his death, and will; yet more plainly appeare those acts of love, communicated unto us, even when we were in the state of *ungodlinesse*, in the worst estate and condition. Let us consider that place so full of the glory of God, which is written, *Ezek.* 16. 2, 3. verses, unto the 15. *verse. Thou wast*

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caſt out in the open field, to the loathing of thy perſon, in the day that thou waſt born. And when I paſſed by thee, and ſaw thee polluted in thine own bloud, I ſaid unto thee in thy bloud; yea, I ſaid unto thee in thy bloud, Live. Why doth the Lord uſe this *Ingemination, In thy bloud, In thy bloud?* Is it not becauſe he knoweth how hardly wee are drawne to beleeve the *glory of his grace?* and how ready we are to rob him of the honour of his infinite mercy? The Lord doth as it were ſay; I know you will wonder at this, that I ſhould ſay, *Live*, before you were *waſhed, ſalted, or ſwadled*, while you were in your *bloud*. But I remember the act of my grace which paſſed upon you even in *bloud*. The Lord loved us, not becauſe *wee were waſhed and cleanſed*, but therefore he *waſhed and cleanſed us*, becauſe he *loved us*. See the freeneſſe of Gods love, *God ſo loved the world, that he gave his onely begotten Sonne, that whoſoever believeth on him ſhall not periſh, but have everlaſting life*, Joh. 3. 16. This place is well knowne unto you, it may be here lies hid ſomething, which many of you never diſcovered, namely, that *Chriſt given is the effect of Gods love, not the cauſe*. And that the *love of God* goes before the *gift of his Sonne*, as the *cauſe* goeth before the *effect*. He therefore gave his Sonne, becauſe he *loved*.

If this ſeeme ſtrange, that *Gods love* ſhould be more ancient, in order of cauſe, then the *gift of his Sonne*, Becauſe that in him God doth communicate all things unto us; I anſwer, that *Chriſt is God manifeſted to him in the fleſh*, 1 Tim. 3. 16. And that

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all the bleſſings of that love, wherewith the Lord loved us eternally, are manifeſted onely in Chriſt Jeſus. And in him they are fully manifeſted to have been for ever in the boſome of the Father: So that for us to ſay or think, that *Chriſt purchaſed the love of the Father for us*, is that which I am confident, the Redeemer of the world will not challenge unto himſelfe. But ſay (as in another caſe) *it is not mine to give*, but it was given to them, to whom it is given before the foundation of the world was laid. This is all that I am able to ſpeak, unleſſe it ſhould be lawfull for me, in ſo reverend a myſtery, to uſe a diſtinction, and to conſider in the love of God the *originall* of his love, and the *continuation* thereof, and to ſay that the *originall* of his love was before the gift of his Sonne, as the cauſe before the effect. But that the *continuation* of love, is to be referred unto the propriation of the Redeemer, as the effect of that ſacrifice which he offered. To ſpeake plain, *Gods love* was before the gift of his Sonne, as the cauſe before the effect. But the *continuation* of that love, that he ſhould love us for ever, requires a foregoing *propitiation and ſatisfaction*. But when we ſhall ſay thus, wee fall into a depth unſearchable, when we ſhall ask why the continuation of his love ſhould rather require a foregoing *propitiation*, then the *originall* ſetting of his love upon us. I confeſſe I cannot tell what to ſay, for to cleare this; but tremble to ſpeak of this glorious myſtery. And deſire to referre my ſelfe to the judgement of the ſpirituall, who are able to judge all things, and to be inſtructed

ſtructed by them, whether it be not ſafer to reſt, in that which was ſaid before, then with ſubtiltie of diſtinctions, to wade into the depth unſearchable. We ſee the great love of God to us *in our bloud*, how that he ſo loved us, that he *gave us his Sonne*; I will now be bold to ſtep a ſtep higher, if higher may be, and to ſhew you that God did not onely love us in our bloud, with his great love; But that his love to us in our bloud *was as great as ever afterwards*. He loved us, I ſay, *with as great love when we were in bloud and pollution, as he did afterward when we were cleanſed*. I know the Phariſee will ſtamp at this, & ſay, Doth God love us as well *before* converſion, as *after* converſion? Did God love *Paul*, with as great a love when that he perſecuted the Church, as when he preached the Goſpel? I will anſwer boldly, yea he did; And that I ſhall by the aſſiſtance of God prove unto you, againſt men, or devills, who ſhall oppoſe it. That God loved us, being *dead in treſpaſſes and ſinnes*, you have heard proved: now give mee leave to propound a queſtion, Whether this great love wherewith God loved ſinners, be not his *infinite love* like himſelfe? nay, whether is it any other thing then himſelfe? *God is love*, 1 Joh. 4.16. If this be granted that Gods love is infinite to ſinners, that it is like himſelfe, yea, that it is himſelfe: for love in God is not a qualitie: Then it will be plaine, that his love is not capable of *increaſe or decreaſe*, but is alwayes *one and the ſame*. The difference is in us, whoſe apprehenſions doe often *increaſe* and *decreaſe*. Againe, is not the *love of God* to

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be weighed by the pledges of his *love?* But we ſhall finde the greateſt pledges of his love to be given unto ſinners, even in the ſtate of ungodlineſſe. What greater pledge then the gift of his Sonne? *In this God commendeth his love, &c.* as before, *Rom.* 5. 8. All the mercies of God are commendations of his love, but none like this: All other gifts are not comparable to the gift of his Sonne. *He that ſpared not his own Sonne, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? Rom.* 8. 32. If all things were laid in one ballance, and the Sonne of God in the other, no man doubteth, but that the Sonne of God would be infinitely beyond all things. *Greater love then this hath no man, that a man lay down his life for his friend,* Joh. 15. 13. But *greater love* hath God, in that he laid down his life for his *enemies. In this was manifeſted the love of God towards us, becauſe that God ſent his onely begotten Sonne into the world, that we might live through him. Herein is love, not that we loved God, but that God loved us, and ſent his Sonne to be the propitiation for our ſinnes,* 1 Joh. 4. 9, 10. Now that the Apoſtle ſaith, *In this was manifeſted the love of God.* And, *Herein is love,* he doth it to this end, that he might ſhew unto us, that Chriſt was the greateſt manifeſtation of Gods love: *Hereby perceive we the love of God, That he hath laid downe his life for us,* 1 Joh. 3. 16. Theſe ſpeeches are all comparative, ſhewing us that Gods *love* was manifeſt in nothing more, or rather nothing ſo much, as in the *death of his Sonne. Abrahams* love to God appeared in many things;

things; but above all, in that he denied not his Sonne. For *now I know that thou feareſt God, ſeeing thou haſt not with-held thy ſonne, thine onely ſonne from me*, Gen. 22. 12. May not we juſtly ſay with admiration unto God; *Now we know that thou loveſt us, becauſe thou haſt not with-held thy Sonne, thine onely Sonne.* Thus you ſee God doth not onely *love* us before converſion, but he loveth us with his *great love*, yea *his greateſt love* that ever was communicated to the creature: for greater love did God never manifeſt to the creature, then that he ſhould give his Sonne. This may more fully appeare by ſeverall effects of the love of God, communicated unto men by God, in and through his Sonne; before converſion, faith, &c. or any thing in us preconſidered. *He hath choſen us in him before the foundation of the world*, Eph. 1. 4. Again, *He hath predeſtinated us unto the adoption of ſonnes, by Jeſus Chriſt to himſelfe, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved, in whom wee have redemption through his bloud, even the forgiveneſſe of ſinnes, according to the riches of his grace*, ver. 5, 6, 7. *In whom alſo wee have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh all things after the counſell of his own will*, verſ. 11. How many acts of God have wee here communicated by his grace unto the creature, before repentance, faith, or converſion, or calling. Wee will adde to theſe one act of grace more communicated to the creature in the ſtate of ungodlineſſe. *God juſtifieth the*

ungodly, Rom. 4. 5. Yea, take wee ſanctification in the common acception, may we not ſay God ſanctifieth the ungodly. For men are not ſanctified becauſe they are godly, but godly becauſe they are ſanctified. Yea one thing more, even *Calling* it ſelf, *effectuall Calling*, I meane, goes before converſion, as the cauſe before the effect: for calling is not an effect of converſion, but converſion is an effect of calling. It is neceſſary that God call before we can heare; yea that God open the heart before we can receive. If I did thinke that theſe things needed proofe, I would ſpend time about it. You ſee now, Predeſtination, Chooſing, Redemption, Juſtification, Sanctification, Calling, opening of the Heart, all of them gracious acts of God, communicated unto the creature before the converſion of the creature to God. Let us heare the Lord ſpeaking of his own work upon the creature, *Iſa.* 57. 18. *He went on frowardly in the way of his heart; I have ſeene his wayes, and will heale him; I will lead him alſo, and reſtore comforts to him, and to his mourners.* Whom wilt thou heale? O Lord, whom wilt thou reſtore? Even him whoſe wayes I have ſeen. What are thoſe wayes? Even frowardneſſe and perverſneſſe. *He went on frowardly in the way of his heart.* See againe, *Iſa.* 43. 25. *I, even I am he that blotteth out thy tranſgreſſions for mine owne ſake, and will not remember thy ſinnes.* Whoſe ſinnes will the Lord blot out? Look we back unto the 22. verſe, *Thou haſt not called upon me, O Jacob, thou haſt been weary of me, O Iſrael, Thou haſt made me to ſerve with thy ſinnes, Thou haſt wearied*

ried me with thine iniquities, verſ. 24. See, Thou haſt been wearie of me, yea thou haſt wearied me. This is *Jacobs* qualification. This is *Iſraels* preparation. Then follows, *I, even I am he that blotteth out thy tranſgreſſions*. As if the Lord would ſay unto his people, as he ſpeaketh by the Prophet Ezek. Chap. 36. 22. *Say unto the houſe of Iſrael, Thus ſaith the Lord God, I doe not this for your ſake, O houſe of Iſrael, but for my holy names ſake, which yee have prophaned among the Heathen, whither yee went*; or as when *Iſrael* was neer the confines of *Canaan*, the Lord ſpeaketh thus unto them by *Moſes*, *Underſtand therefore, that the Lord thy God giveth thee not this good Land to poſſeſſe it for thy righteouſneſſe, for thou art a ſtiffnecked people*, *Deut.* 9. 6. As if the Lord ſhould ſay, I will blot out your tranſgreſſions. But I would have you know the riches of my grace. It is not any thing in you that moveth me unto it. For there is nothing in you but rebellion; but I doe it for my glory ſake. As the Prophet ſpeaketh in the name of the Lord, *Iſa.* 48. 8, 9. *I knew that thou wouldeſt deale very treacherouſly, and was called a tranſgreſſour from the womb: for my names ſake will I deferre mine anger, and for my praiſe will I refraine from thee, that I cut thee not off.* This is all the qualification we bring unto God, to win his love and mercie; We are rebellious, we are prophane, we are a ſtiffe-necked people. And if the Lord ſhould not love us, untill he finde lovely conditions in us, ſurely he muſt hate us for ever: If God ſhould not be reconciled unto us, untill we be reconciled unto him: he muſt continue our enemy

for ever. Wherefore conſidering what hath been ſaid, we will be bold to conclude to the praiſe of the glory of his grace, that *his love and mercie to us, is before all qualifications in us: that his love and mercy to us, is the cauſe of all qualifications in us. That his love towards us is as great before faith and converſion as after.* There is no difference in him. But ſome will ſay, Peradventure we grant that God thus loveth us, as is before prov'd; but it may be it was becauſe he foreſaw we would be good, repent, beleeve, &c. Farre be it from us to entertaine ſuch thoughts. He that well pondereth what hath been ſaid, ſhall well perceive, that God doth not therefore love us, becauſe he foreſaw we will repent and beleeve, but therefore cauſeth us to repent, and beleeve in his time, becauſe he loveth us.

But to make this alſo more cleare, the Holy Ghoſt declares, *That the kindneſſe of God towards man, appeared not by works of righteouſneſſe which wee have done, but according to his mercy he ſaved us,* Tit. 3. 4, 5. The patterne according to which God ſetteth his love upon man, was not any thing ſave his rich mercy, whereby it is plain, *Not that we loved him, but that he loved us,* 1 Joh. 4. 10. *Yee have not choſen mee, but I have choſen you,* Joh. 15. 16. As our Father *Abraham* received the righteouſneſſe of faith being yet uncircumciſed, and then received the ſigne of circumciſion, a ſeale of the righteouſneſſe of faith which he had yet being uncircumciſed: So as *Abraham* was firſt righteous, and then circumciſed; not firſt circumciſed, and then righteous: So the

the children of *Abraham* are firſt *beloved* and then *converted*, not firſt *converted* and then *beloved*. And as God did not account *Abraham* righteous becauſe he foreſaw he would be circumciſed, But therefore he gave him the ſigne of Circumciſion, becauſe he had made him righteous. So it is with the children of *Abraham*, God doth not therefore love them, becauſe he foreſeeth they will repent and beleeve, but therefore he cauſeth them in his time to repent and beleeve the Goſpel, becauſe he loved them. Thus have I done with the firſt thing propounded in the handling of this Propoſition: The ſecond follows, namely, the anſwer unto the ſeverall Objections. The firſt and greateſt is this; If God love the elect while they are yet *dead in treſpaſſes and ſins*, and ſo love them with his great love, and with as great love before converſion as after, as is before proved, then how is it ſaid, *Pſal.* 5. 5. *Thou hateſt all the workers of iniquitie?*

And hither we may referre many places of Scripture of like nature. *If God hate all the workers of iniquitie*, how can he be ſaid *to love the ungodly?* Thus you ſee in one ſhort ſentence, ſeemeth to be quite overthrowne all that I have hitherto ſpoken. To winde out of this labyrinth, which ſome having aſſayed, have further intangled themſelves (with invocation unto *God* for the wiſdome of his *holy Spirit*, to guide us into the truth) I will firſt ſhew you what ſome have ſaid to clear this; and then I ſhall deliver unto you mine own judgement: And yet, I hope, not mine own, but the judgement of the Spi-

rit of God, and of moſt of the Saints of God. Firſt then, I find a great Cathedrall Doctor (moving the objection, and labouring to give ſolution) to give us this diſtinction; That God hates the workes, but not the perſons of his elect. I will not ſtand to queſtion, whether there may be ſuch a diſtinction admitted, or no, but will take it for grant; and yet I doe beleeve ſinne to be of that hideous nature, and the juſtice of God ſo perfect, that he cannot but hate the perſon, unto whom he imputeth, and upon whom he chargeth ſinne, if ſo be the perſon charged cannot give full, perfect, and preſent ſatisfaction. And yet will I not ſay, that the Sonne of God, upon whom all our iniquities, *great and ſmall, were charged*, was at any time, *Filius odii*, a ſonne of hatred (for the father was eternally *well pleaſed with him*) the reaſon is, that our ſinnes were no ſooner charged upon him, but that he had given full and perfect ſatisfaction, *being the Lamb ſlain from the foundation of the world*, Rev. 13. 8. Although the foreſaid diſtinction of perſon and works, ſhould be granted, without further queſtion, yet give me leave to pronounce it nothing pertinent to the ſolution of the Objection in hand: For the Text ſaith not onely *he hateth the works, but the workers*; that is, the perſons working *iniquitie*. Another anſwer is brought to untie this knot, by a jugling diſtinction of a twofold love in God, namely, *Amor benevolentiæ*, and, *amor complacentiæ*; that the ſimple may underſtand; there is in God, ſay they, a *love of well-willing*, and a *love of liking*.

liking. Now God (ſay they) loves his elect before their converſion, with the love of *well-willing*, but not with the *love of liking*. Like unto which wee heare of a diſtinction not ſeldome, Of the love of *Election*, and the love of *Juſtification*. God (ſay they) loves his elect with the love of Election, but not with the love of Juſtification. Firſt of all, I deſire you to conſider, whether there be not more rime then reaſon in theſe diſtinctions; the love of *Election*, and the love of *Juſtification*, being not diverſities of love, or divers degrees of love, but divers *manifeſtations* of one and the ſame infinite love. As when a Father hath conveyed an inheritance to his Sonne, here is no new love from the Father to the Sonne, but a new manifeſtation of that love, wherewith the Father loved the ſonne before. Secondly, how can it be that God ſhould not like the perſon whom he loves? There is indeed this difference between *Humane* love and *Divine*; Men commonly *love* becauſe they *like*: but God *likes* becauſe he *loves*. Man cannot but *love* where he *likes*. And I beleeve (ſpeaking of the perſon) God cannot but *like* where he *loves*. To make ſuch differences of love in God, will (I feare) open a gap to many foule abſurdities. But ſuppoſe that theſe things could be ſo, it will appeare that God loves the perſons of his elect, not onely with a love of *Benevolence*, but alſo with a love of *Complacence* and liking: For this is the voyce of the Father from heaven, *This is my beloved Sonne, in whom I am well pleaſed*, Mat. 3. 17. Here is a revelation of the love of liking, *I am well*

pleaſed : The Father is well pleaſed in his Sonne. With whom ? Surely with thoſe unto whom he had given his Sonne, that is, all his elect. Againe, this anſwer, if it were beyond all exceptions, yet it is very impertinent to the objection : For the Text doth not onely ſay, that God *loveth* them not with ſuch or ſuch a love, but in plaine terms it ſaith, that *the Lord hateth them that work iniquitie*. Now what ſhall we ſay, that *God* loves a perſon with *infinite love*, beyond expreſſion, or conceit, and yet at the ſame time, hateth the ſame perſon with that *perfect hatred* wherewith he hateth all the workers of iniquitie. Let us take heed that we draw not a vaile before the face of God, and delude our ſelves and others with ſuch frothy and impertinent diſtinctions. But I have by this time bred a kinde of wonder in you ; what I ſhall ſpeak, ſeeing that which other men have ſaid thus far, liketh me not. I anſwer therefore, that this clauſe, *God hateth all the workers of iniquitie*, and *God loveth the ungodly*, are both in Scripture, and therefore both true ; yet in a different ſenſe. The firſt, *The Lord hateth all the workers of iniquitie*, is the voyce of the *Law* : The other, the Lord loves *ſinners*, is the voyce of the *Goſpel* ; Now the Law, and the Goſpel ſpeake divers things ; the one being the manifeſtation of Gods juſtice, tells us what we are by nature : the other, being the manifeſtation of Gods mercie, tells us what wee are by grace in Jeſus Chriſt. The *Law* ſaith, that *every ſinner ſhall be accurſed*. The *Goſpel* ſaith, *Jeſus Chriſt came into the world to*

ſave

ſave ſinners. The *Law* ſaith, *God will by no meanes cleare the guiltie*, Exod. 34. 7. The *Goſpel* ſaith, *God juſtifieth the ungodly.* The *Law* declareth wrath without forgiveneſſe: The *Goſpel*, Mercy, grace and peace in Jeſus Chriſt. Thus farre is the objection anſwered; but yet all difficultie and ſcruple is not removed: For the *Law*, you will ſay, is an eternall veritie, whatſoever it ſaith, is true. I confeſſe it ſo, and one jot or tittle thereof cannot faile. But I ſay with the *Apoſtle*, that *whatſoever the Law ſaith, it ſaith to them onely, who are under the Law*, and to none other. I ſay again, *that the righteouſneſſe of the Law is fulfilled by Chriſt for us all; yea in all that walk not after the fleſh, but after the Spirit*, Rom. 8. 4. So that although the elect of *God* are ſinners in the judgement of the *Law*, *Senſe*, *Reaſon*, yea and oftentimes *Conſcience*; yet having their ſinnes tranſlated unto the Sonne of God, (in whom they were elected) they have the righteouſneſſe of the *Law* fulfilled in the Mediatour, and ſo become to be accounted righteous in his ſight; that as God on the one ſide delivered the *innocent to death*, as though he had been a ſinner, being made countable for our ſinnes: So on the other ſide, God *loveth*, *juſtifieth*, *cleareth* the guiltie and ſinners, as if they had been *holy*, *righteous*, and *blameleſſe.* The ſumme is this, that as *Chriſt* was *no ſinner indeed*, and yet *a ſinner by imputation*; ſo they that are *Chriſts*, are no ſinners by *imputation*, and yet *ſinners indeed.*

Thus much for the firſt Objection. The ſecond follows.

Objection 2.

Objection 2.

IF *God* be reconciled unto us, *before all conditions, &c.* How is it that our Saviour ſaith, *Mat.*6. 15. *If you forgive not men their treſpaſſes, neither will your heavenly Father forgive you your treſpaſſes.* Unto which may be joyned that which we have, *Matth.*18. 35. *So likewiſe ſhall my heavenly Father doe alſo unto you, if yee from your heart forgive not every one his brother their treſpaſſes.* In which place we ſee; firſt, that *unleſſe we forgive, God will not forgive us* : Nay more, that God will reverſe the act of his mercy, if after he hath *forgiven* us ten thouſand talents, wee ſhall not *forgive* an hundreth pence, we ſhall be delivered to the tormentors, untill wee pay the whole due. For anſwer to this Objection, wee muſt lay downe two grounds; The firſt, *That God never reverſeth the acts of his mercy communicated to his Elect. For the gifts and calling of God are without repentance,* Rom. 11. 29. *God is not a man that he ſhould lie, neither the ſonne of man that he ſhould repent,* 1 Sam. 23. 19. The ſecond ground, that *Gods forgiveneſſe of us is a forerunner of our forgiveneſſe of our brethren.* And we cannot truly forgive our brethren, untill we doe apprehend Gods forgiveneſſe of us. *Shouldeſt not thou have had compaſſion on thy fellow-ſervant, even as I had pitie on thee?* Matth. 18. 33. And upon this ground the Apoſtle preſſeth the *Epheſians* unto kindneſſe and tenderneſſe of heart, *forgiving one another, even as God for Chriſts ſake hath forgiven you,* Eph. 4. 3.

But then if this be ſo, what meane the foreſaid places,

places, which ſtrengthen the Objection? I anſwer: That *forgiveneſſe* is there to be taken for the manifeſtation of forgiveneſſe: *Except yee forgive men, neither will your heavenly Father ſo fully declare, and manifeſt himſelfe unto your conſciences*; and ſo this place pertaineth properly to our reconciliation with God, not unto Gods reconciliation with us. That this is not a ſubtile evaſion, but the truth, appeares firſt by a place of Scripture; ſecondly, by the judgement of Interpreters upon a like place: The place of Scripture is found *Luk.* 7.47. *Her ſinnes which are many are forgiven her, for ſhee loved much.* What have wee here? that this womans great love was the cauſe of remiſſion, or that it went before her obtaining of remiſſion, as *Bellarmine* contendeth? Verily no: but it is plaine, that her *remiſſion obtained*, was the *cauſe of her love*. *Simon*, ſaith our *Saviour*, A certain creditor forgave two debtors frankly: whereof the one ought five hundred pence, the other fifty; which of the twain will love him moſt? *Simon* anſwereth well, *He to whom he forgave moſt.* Our *Saviour* maketh the application; Seeſt thou this *Woman?* Thou loveſt me a *little*, Thou haſt bidden me to dinner. But when I came into thy houſe, *thou gaveſt me no water for my feet*; but ſhee hath *waſhed my feet with her teares, and wiped them with the haires of her head. My head with oyle thou diddeſt not anoint, but this woman hath anointed my feet with ointment.* Thou ſeeſt, that I have forgiven thee a *few ſinnes*, and thou loveſt me a *little*, but this woman hath *much* forgiven her: Therefore

fore *ſhe loved much*: whereby wee underſtand two things; firſt, that her *love* was not the cauſe of *forgiveneſſe*, but *forgiveneſſe* a cauſe of her *love*. Secondly, That *forgiveneſſe* in this place includeth the *manifeſtation of forgiveneſſe*: many ſinnes are forgiven her; the ſenſe is this, it appeareth unto this woman, that I have pardoned a *multitude of ſinnes* for her. This is the Scripture.

The judgement of Interpreters in the Proteſtant Church, upon a like place, is occaſioned by an argument urged by Cardinall *Bellarmine*, and other Poplings, againſt the Proteſtants, on this wiſe: If, ſaith he, the Proteſtants have pardon of all their ſinnes, in ſuch wiſe as they ſay they have, why doe they yet pray, *forgive us our treſpaſſes?* if they be already *forgiven?* The Proteſtants anſwer with one conſent; That they doe beg at the hands of God, *greater certaintie*, and *aſſurance* of his grace towards them: The Petition *forgive us our treſpaſſes*, may well ſtand with *aſſurance of pardon*. The condemned perſon that is upon the ladder, having received the pardon of a gracious Prince, heares it read; is aſſured of it, and rejoyceth in it; yet this perſon being called into the preſence of the King, if he ſhould fall downe and ſay, *Pardon me my Lord the King*; who could lay folly to his charge? So we having received the free pardon of ſinne at his hand already, yet as oft as we come into his preſence, wee cry to the glory of his grace, *forgive us our treſpaſſes*: for while we beg at the hands of God, that which we have before received, we doe magnifie

nifie his grace, that hath freely given it. Againe, who ſo ſure, and certain of pardon, but that he either needeth a greater aſſurance, or at leaſt that aſſurance to be by Gods mercy continued. Thus much for the ſecond Objection. The third followeth.

If God love us *in bloud and pollution, as well before converſion, as after converſion*; then to what purpoſe ſerve our *faith and good works?*

Firſt, I anſwer this objection indirectly, by propounding one Queſtion; Whether thou thinkeſt that thy faith and good workes can obtaine, or procure the love and favour of God. If thou ſayeſt no, then why doeſt thou make this objection? If thou ſayeſt yea, then I demand, who ſhall give thee faith and good works? Shouldſt thou expect them from any other then from the hand of a loving God?

Secondly, I anſwer directly, by ſhewing thee the true office of faith: Although faith doe not procure Gods love and favour, yet is it to very good purpoſe, and exceeding precious: That you may know the love of God, and be ſealed with the holy Spirit of promiſe. *In whom after yee beleeved yee were ſealed with the holy Spirit of promiſe; which is the earneſt of our inheritance unto the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory*, Eph. 1. 13, 14. The Originall reads it, *In whom beleeving yee were ſealed:* ſo that *beleeving* is *ſealing*, and an earneſt of the inheritance. Secondly, that *beleeving*, you who were under darkneſſe, and in the ſhadow

of

of death, and ſaw no light, yet I ſay *beleeving yee might rejoyce with joy unſpeakable, and full of glory, receiving the end of your faith*, 1 Pet. 1. 8. Rom. 15. 13. *The God of hope fill you with all joy and peace in beleeving.*

Thus you ſee your faith is to very good purpoſe, & yet not to that purpoſe, to obtain the love and favour of God. Thus much for the office of faith; yet doe I not undertake, to ſet out unto you the whole office of that moſt precious gift, but onely ſo much as may ſerve to anſwer the preſent objection.

But ſecondly, to what purpoſe ſerve our good works?

I anſwer, to very good purpoſe alſo: namely, to expreſſe our *thankefulneſſe* to God, and our *Lord Jeſus Chriſt*, who hath delivered us from our enemies: *That we being delivered might ſerve him without feare, in holineſſe and righteouſneſſe before him all the dayes of our life*, Luk. 1. 74, 75. Wee doe not ſerve God to obtain deliverance by ſerving of him. But of his free grace obtaining deliverance we ſerve him. We doe not ſerve God to obtaine ſalvation, but obtaining ſalvation freely by Jeſus Chriſt, we offer up our ſoules and bodies, a living ſacrifice of thankſgiving. I anſwer further, Thy good works may be *profitable unto men*, Tit. 3. 8. but *not unto God*, who is of abſolute perfection, and needeth not any thing which thou can doe. *Can a man be profitable unto God, as he that is wiſe may be profitable unto himſelfe? Is it any pleaſure to the Almightie that thou*

thou art righteous? or is it any gaine to him that thou makeſt thy wayes perfect? Job 22. 2, 3. Thus you ſee the office of your faith and workes. Becauſe we ſay that God loves us as well before converſion as after, doe wee therefore make faith and works void? God forbid. Muſt I needs put out my *fire*, becauſe I will not ſet it on the *top of the houſe?* No, I will keepe it within the *chimney*, which is the proper place. Woe be to that Citie, where the fire ſhall overtop the houſes: *fire* is precious in the *chimney*, but *dangerous* elſewhere. Precious is the gift of *faith*, if kept within his own ſphere; but if we ſhall begin to lift it up, and place it in the throne of *Chriſt*, what rock more dangerous to the ſoule? The *Braſen Serpent* was a great bleſſing ſo long as *Iſrael* looked at it by Gods appointment, to be healed of the biting of the fiery Serpents. But when once *Iſrael* ſhall burne incenſe unto it, let it be *Nehuſhtan*, a piece of old cankred braſſe, 2 *King.* 18. 4. Thus for the third objection, the fourth follows.

If God love us *with as great a love before converſion as after*, then what need wee take care what we doe? If we repent and beleeve, the Lord will love us never the better; If we neither repent nor beleeve, the Lord will love us never the worſe. Anſwer. I can hardly vouchſafe to give an anſwer to this objection, becauſe the wiſe man adviſeth, *Prov.* 26. 4. *Anſwer not a foole according to his folly, leſt thou be like unto him.* And yet I muſt give an anſwer, becauſe the wiſe man commandeth, *verſ.* 5. *Anſwer a foole according to his folly, leſt he be wiſe in his owne conceit.*

conceit. Leſt if I ſhould paſſe by this objection, thou ſhouldeſt triumph as if thou hadſt gotten the victory. I anſwer therefore with the Apoſtle, *Shall we ſin that grace may abound, and ſhall we ſin becauſe wee are not under the Law, but under Grace? God forbid*, Rom.6.15. This objection was moved by cavelling ſpirits, even in the Apoſtles time, well nigh 1600. years agoe, and you ſee the Anſwer. And now the ſame ſpirit rageth in thee. But I thought what a cuſtomer wee ſhould have of thee. Thou wouldeſt make men beleeve, that thou art no *Juſticiary*, no *Papiſt*, not one that ſeeks to be juſtified by thy works. And yet if thy works cannot *obtaine Gods favour*, if they cannot procure an *increaſe of his love*, thou wilt preſently caſt off all, and give libertie to thy fleſh. Give me leave to ſpeak plain, *Thou art he that turneſt the grace of our Lord Jeſus Chriſt into wantonneſſe, whoſe end is deſtruction, whoſe God is thy belly, whoſe glory is thy ſhame, who mindeſt earthly things*, Phil. 3. 19. But be it known unto thee, that the *grace of God teacheth* (other things, namely) *to deny all ungodlineſſe and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world.*

But I perceive by this objection, that thou accountedſt this a doctrine of libertie, to declare the free love of God in Jeſus Chriſt; and thou thinkeſt it were better to hide this from the people, and to terrifie them with hell-fire, with wrath, and judgement, and with the fiery flaſhings of Mount *Sinai*, and to keep them in bondage. I can hardly refraine from giving thee very evill language, that art thus pre-

preſumptuous and audacious to contradict the Lord Jeſus, who hath given commandement that the Goſpel of peace ſhould be preached to all Nations. I will ſpare to ſpeak what I think, and commend unto thy conſideration the judgement of one of our own Countrimen, whoſe learning was by his adverſaries commended, whoſe conſtancie and patience in his martyrdome was admired: it was *John Fryth*; who writeth to this effect: Thou maiſt preach hell and damnation, and the rendring of a terrible account to a ſevere Judge, &c. ſeven yeares together, and yet not make one good Chriſtian man. He that would make a good Chriſtian, let the love of God be the firſt ſtone, which he layeth for the foundation. Thus he ſpeaketh. And indeed what motive to obedience ſo ſtrong as love? Many waters cannot quench love, neither can the flouds drowne it, *Cant.*8.7. What greater feare then that which proceedeth from love? If wee have an enemy whom we hate, wee ſheath a ſword in his bowels, or cleave his head with a Polax, and cry him no mercy: but how carefull are we not to doe the leaſt injury to a friend? if wee tread on his finger, we are ſory at the heart. What greater aggravation of ſinne, then to ſinne againſt love? Were not he an ungracious and rebellious ſonne amongſt men, who ſhould reaſon thus: I have an indulgent Father, who loveth mee exceedingly, deemeth nothing too good for me, who hath given mee aſſurance and poſſeſſion of his whole inheritance, therefore I will ſurely neglect him, I will ſhew my

ſelfe undutifull againſt him, I will no more regard his commands, or attend unto his precepts, but whatſoever will grieve him, that will I doe. What heart could not afford to caſt a ſtone at the head of ſuch a ſon of *Belial* as this, to daſh out his brains? For ſhame let the mover of this objection bluſh, and hide his head, let him conſider his folly. The caſe is thine, thou art the man; becauſe God aboundeth in free love, mercy, and kindneſſe, therefore thou wilt abound in wretchedneſſe. I ceaſe to ſpeak any farther of this to thy greater ſhame. The fifth objection follows, which is indeed more mannerly then the former.

Objection 5.

If God love us, and be reconciled unto us, before our faith, and our converſion, then a man may poſſibly dye without faith, and yet be ſaved.

I anſwer: This followeth not, becauſe God hath ingaged himſelfe to the contrary: which if he had not done, much might have been ſaid. But we ſee, he that cannot lye, hath ingaged himſelfe unto his people; *I will put my Law into their hearts, and in their minds will I write them*, Heb. 10. 6. *And all ſhall know mee from the leaſt to the greateſt*, Heb. 8. 11. *All thy children ſhall be taught of God*, Joh. 6. 54. Iſaiah 54. 13. So that we ſay, *He that beleeveth not ſhall be damned.* Not becauſe his beleeving doth alter or change his eſtate before God; but becauſe the God of truth hath promiſed, that he will not onely give us remiſſion, but that he will alſo give faith for our conſolation; and ſo faith be-

commeth

commeth a note and mark of life everlaſting, and finall infidelitie a ſure note of eternall condemnation; that whoſoever, or whatſoever he be in life or converſation, yet *he that beleeveth not ſhall be damned.* Thus much for the fifth.

Objection 6.

The ſixth objection: If God love us, as you ſay, why doth he ſuffer us to live in ſin 50. or 60. years?

I anſwer: *What art thou that replieſt againſt God? How unſearchable are his judgements, and his wayes paſt finding out?* Rom. 11. 33. Againe, let us aske *Paul*, why the Lord ſuffered him (being an elect and choſen veſſell) to perſecute his Saints unto death and bonds, and to cauſe many to blaſpheme; and he will tell us, that *in him firſt Jeſus Chriſt might ſhew forth all long-ſuffering for a pattern to them which ſhould hereafter beleeve on him to life everlaſting*, 1 Tim. 1. 16. Thirdly, thou mayeſt as well object, ſeeing that God is of infinite power, why doth he ſuffer ſinne in the world? if thou ſhouldeſt, the Lord will give anſwer, *My grace is ſufficient for thee*, 2 Cor. 12. 9. Thus farre for the objections, now wee come to the third thing propounded, The application of what hath been ſpoken.

Application 1.

In the firſt place we will obſerve the difference between the true Religion and the falſe, from that which hath been ſpoken. There are many religions in the world. And it fareth with diverſities of religions, as with diverſities of opinions: there is a poſſibilitie that they be all falſe, but it is altogether

impoſſible that they ſhould be all true. There is but one true Religion, but there are many falſe: the falſe Religions ſeeming to differ exceedingly amongſt themſelves, in very many things, even in the object of worſhip, and in the matter, and manner; yet be they never ſo different, there is one common foundation, wherein they doe all agree, and wherein they differ from the true. The true religion propoundeth unto us a God in chiefe, reconciled, pacified, pleaſed, a juſtice already ſatisfied, a propitiation made, ſinnes taken away: and we have not one jot, not one apex in all the new Covenant to be found of reconciling God to us, but of our reconciliation to God: The new Covenant manifeſteth unto us a God already reconciled to us, and the whole miniſtery of reconciliation propoundeth our reconciliation to God. Now this is the common character of all falſe religions of what ſort ſoever, Jewes, Turks, Papiſts, Phariſaicall Proteſtants, Heathen, all propound in ſome degree or other, an angry God, a deitie not reconciled, and then preſcribe certain means and ſervices whereby to appeaſe his wrath, and to quench his diſpleaſure, and to obtaine his love and favour. Man doth not oftner ſeek after ſalvation, but he naturally ſtumbleth upon this principle, *What ſhall I doe to be ſaved?* The world would be ſaved by doing. *Martin Luther* ſpeaking of this difference, doth more then once compare the falſe Religions unto *Sampſons* foxes, *Judg.* 15. 4. their heads looking divers wayes, but they were faſtned together

together by the tayles. This compariſon wee doe imbrace; yet I had rather compare them to Gentlemens Spaniels, which are faſtned together by the necks, but looſe at the tayles. They differ indeed in ſome circumſtances, but in the main ſubſtance they agree in one. Doe wee not ſee ſome men contending with the Papiſts, with wonderfull eagerneſſe? doe we not ſee others tugging, and haling, one one way, the other another; one for this ceremony, and another for that, as though there were a mortall difference between them, yea the difference ſo great, that it is ſometimes the greateſt reaſon for one ſide to refuſe this or that, becauſe the other uſeth it: Now he that ſhall ſearch into the innermoſt ſecrets of theſe antagoniſts, ſhall finde, them that ſo eagerly differ about circumſtance, (who could have beleeved it?) to agree in ſubſtance. Like Ships that ſaile in the Sea a great way aſunder, yet all tending to one haven. All tending to this end, to winne or obtaine the favour of an angry God. This that hath been ſpoken, may prove a helpe to adminiſter a ſpirit of diſcerning unto the ſimple, in theſe diſtracted times, wherein the Common-wealth is not more diſtracted then the Church.

Now among ſo many diverſities of opinions, how ſhall we know which is the old and the good way, that wee may walke in it? One ſaith I am Chriſt, another nay, but I am Chriſt: for thy direction, ſearch for that religion that abaſeth man, that giveth the glory of grace to God; that pro-

poundeth the free love of God in Jeſus Chriſt, without mixture of any thing in the creature, that is the true religion, all the reſt are falſe; that is the true way, and ſtraight line, all the reſt are counterfeit, and crooked. This is the firſt application.

The ſecond Application is to correct our idolatrous thoughts and judgements, that wee have had of God. What fooliſh fancies have poſſeſt our ſoules? How often have we thought God to be like unto our ſelves? How many times have wee imagined an angry God, a wrathfull Majeſtie? And ſought to appeaſe his indignation by faſting, by praying, by almes, by teares, and ſuch like things? O fooliſh man! if his wrath ſhould not be before appeaſed, what creature could ſtand in his ſight? Doe wee not ſee when ſome Lion-like man is incenſed, the whole houſe trembles, not one ſervant, no not a ſonne dares come into his preſence, before his wrath be over? If we ſo feare the unjuſt wrath of man, how terrible would the juſt wrath of conſuming fire be? what great preſumption were it for the creature to come into his preſence, if his wrath were not appeaſed. We complaine of idolatry crept into our unhappie Nation. We complain of bowing, of cringing, of croſſing, and many ſuch fopperies. Search wee, I beſeech you, if idolatry have not hitherto crept into your hearts, if you have not ſet up a great idoll, and bowed unto that image, with all it worſhippeth. Learne to make clean the inſide as well as the outſide of the cup.

Learne

Learne to baniſh out of the ſoule thoſe fooliſh and vaine conceits: learne to ſee the glory of the face of God in Jeſus, and to worſhip him in ſpirit and in truth. There cannot be greater idolatry committed, then to conceive a poſſibilitie of gaining the love and favour of God, by works wrought in the creature. This is as great an idoll as that which was ſet up in the plain of *Dura*, in the Province of *Babylon*, ſixtie cubits high, *Dan.* 3. This is the Beaſt that hath made the whole earth to partake of her fornications.

The third Application, is to ſtirre us up to admire the exceeding love of God, and his wonderfull goodneſſe. Heare, O heavens, and give eare, O earth, whether ever the like grace were heard of, ſince the mountaines were framed. Who could have expected, that the Lord ſhould have been halfe ſo gracious? Did wee ever imagine to heare ſuch a voyce from heaven to earth, ſo full of grace, ſo full of glory? Had the Lord propounded his love and reconciliation to us, upon hard and difficult conditions, yet if poſſible, ſhould not we have accounted it an happineſſe, for what would not the diſtreſſed ſoule have done, (witneſſe the acts of our forefathers,) for to have purchaſed remiſſion, and to have obtained the favour of God? But ſee, if any grace be like to this grace: The Lord calleth from heaven, unto the ſonnes of men, by his Sonne Jeſus, ſaying; O yee ſonnes of men, what could I have done, or what could you have wiſhed me to doe, more then I have done? Behold, I am friends

with you, I love you truly; ſee, have I not given you my Sonne? And now I beſeech you by my Sonne, that you would be reconciled unto mee; I am friends with you, be you friends with mee. Did wee ever think to heare the God of Heaven to beſeech and intreat us to be reconciled unto God? That man ſhould intreat God to be reconciled, was that we might imagine; but that wee ſhould finde God already reconciled, and praying of man that he would be reconciled; this is grace beyond expreſſion. And as this ſets forth the glorious grace of God, ſo doth it aggravate our unthankfulneſſe unto God, if we ſhall refuſe his gracious offer.

If ſome poore and baſe man, ſome notorious perſon, had offended the Magiſtrates of this Citie, whereby he had deſerved ſevere puniſhment, yet the Magiſtrates ſhould ſend for this offender, and declare themſelves ſatisfied, and intreat him to ſhake hands with them: If now this offender ſhould ſtubbornly refuſe to be reconciled to them whom he had offended, what ſhould we think of ſuch a perſon? The caſe is ours, it is wee that have offended God, God hath not offended us; yet now when the offended God ſhall declare his grace, and ſend the miniſtery of reconciliation to us, who were offenders, if we ſhall now refuſe, and turne away our eares, and refuſe to ſubmit to his righteouſneſſe, what ingratitude will this be? That wee may yet more admire the grace of our God, the Lord is pleaſed to uſe familiar expreſſions, to declare unto us, that it pleaſed God to betroath unto

to himſelfe a wife, whom he would admit into ſo much favour, as to call him *Iſhi*, my Husband, *Hoſea* 2. 16. unto whom he would vouchſafe ſo much honour, as to call her his Spouſe, his Love, his Dove, &c. and to betroath her unto himſelfe for ever. Who is it unto whom the Lord vouchſafeth ſuch grace? What perſon is it whom the Lord will take to be his Spouſe? Was there ever ſuch a thing as this heard? That povertie ſhould ſue unto riches? That deformitie ſhould ſue unto beautie, is no wonder: But that a mighty, rich, beautifull, and potent Prince, ſhould ſue unto a poore, old, decrepit, deformed, diſeaſed, louſie beggar, what ſtory can witneſſe any ſuch thing? And with reverence and trembling be it ſpoken, the mightie God of heaven betroaths unto himſelfe, and ſweares unto vile, poore, deformed, ſinfull, diſeaſed, loathſom man. When man intendeth to take a companion of his love, ſome aime at nobilitie, ſome at beautie, others at riches; theſe are the three load-ſtones that commonly attract the liking and love of man: But it is not ſo with God. Look we at the nobilitie of his Spouſe, at her parentage, from whence ſhee is deſcended, *Thy father was an Ammorite, thy mother a Hittite*: ſhee is baſe borne, a *daughter of whoredoms*. But it may be beautie might recompence the baſeneſſe of her birth. Look we at her beautie: her native beautie is bloud and pollution, a deformed creature; Her artificiall beautie, neither *waſhing, nor ſwadling, nor ſalting*. But peradventure, what was lacking in birth and beautie,

beautie, might be ſupplied in riches and plentie, (for riches make many marriages,) let us ſurvey her riches: Behold, in ſtead of an habitation, *Thou waſt caſt out in the open field:* In ſtead of rayment not wherewithall to buy her *wedding* garments and ornaments, *nakedneſſe*, even *ſtark nakedneſſe*, *I ſpread the skirt of my clothing over thee, and covered thy nakedneſſe.* Here is a Spouſe that hath not wherewithall to buy her a *wedding garment.* O the depth of the riches of the mercy of God! Neither noble, nor beautifull, nor rich; and yet the Lord hath ſet his love upon us. Nay, here is one thing exceedeth all this that hath been ſpoken: So miſerable was our condition, that it hath coſt the Lord a great dowry. And the Lord muſt buy us unto himſelfe, not with ſilver or gold, nor with 200. fore-skins of the *Philiſtims*; but with the precious bloud of the Sonne of God. I deſire to leave you in admiration of this tranſcendent love, and to paſſe unto the fourth Application to comfort the diſtreſſed ſoule.

Here are the queries of thy burdened ſoule anſwered. What goodneſſe muſt I finde in me? What conditions? What qualifications, before that I beleeve God to be a father to me in Chriſt? What muſt I doe to be ſaved? Thou ſeeſt here the freeneſſe of Gods grace, the glory of his reconciliation. And I will be bold to ſay unto thee, as *Moſes* ſpeaketh unto *Iſrael* in another caſe, *Stand ſtill, and ſee the ſalvation of the Lord, which he hath ſhewed you this day*, Exod. 14. 13. Or as *Jehaziel* ſpeaketh unto

to *Judah* in another caſe; *Yee ſhall not need to fight in this battell, ſet your ſelves, ſtand yee ſtill, and ſee the ſalvation of the Lord with you, O Judah, and Jeruſalem,* 2 Chron. 20. 17. What ſhall I doe to obtaine the favour of God? I ſay, beleeve him favourable unto thee, freely for his own ſake. But here the poore ſoule will object and ſay; Alas! ſhould I beleeve that have not one jot of goodneſſe in mee; Nay more, that have all manner of evill in mee? I anſwer, Thou haſt as much in thee as God requires at thy hands, to precede his love, to goe before his reconciliation. If he had ſaid he could not love thee before ſuch and ſuch conditions, then thou mighteſt have had cauſe to diſtruſt his love. But thou haſt ſeen his love to man, even dead in treſpaſſes and ſinnes. He came to call ſinners, not righteous to repentance: Come to him emptie of all goodneſſe, and partake of his fulneſſe: come to him hungry, and he ſhall fill thee; thirſtie, and he ſhall ſatisfie thee. O what injury doe wee unto the grace of God, in that we imagine God to be like unto ſome niggardly man, who will not bid us welcome to his houſe, unleſſe wee bring our coſt with us: The Lord looks for nothing at our hands to obtaine his favour: come unto him naked, and he ſhall cloath thee.

But the poore ſoule will yet object further, and ſay: My caſe is yet worſe then you perceive; for I am not onely voyd of goodneſſe, I am not onely full of filthineſſe and abomination, but which is worſt of all, I cannot leave my ſinnes, I cannot forſake

forſake my whoredomes and drunkenneſſe. How oft have I vowed? How oft have I promiſed? Yea how oft have I ſworne to forſake my ſinnes, and yet all in vaine? I have returned with the Dog to the vomit, and with the waſhed Sow, to wallow in the mire? What ſay you to my caſe? If I ſhould now come unto Chriſt, would he bid me welcome? If I ſhould beleeve God loving unto mee, would it not be the greater ſin unto me? Muſt not I forſake and leave my ſinnes, before I beleeve? Muſt not I caſt out the rubbiſh out of my ſoule, before Chriſt will love me? Muſt I not firſt be waſhed and cleanſed, before Chriſt will ſhew any favour unto me? Although the anſwer to this objection doe properly belong unto the ſecond thing to be ſhewed; (namely) mans reconciliation to God, yet I will ſpeak ſomething. And I deſire thee to try one concluſion, to come unto Chriſt firſt, and leave thy ſinnes afterward; get power from him to forſake thine iniquities. This is the reaſon why thy labour hath been in vaine, becauſe thou haſt gone the wrong way to worke, that is, to mortifie thy ſinne firſt, and to come to Chriſt afterwards.

Now how is it poſſible thou ſhouldeſt mortifie thy ſinne before thou beleeveſt in his name, when *whatſoever is not of faith, is ſinne?* Doeſt thou think to caſt out rubbiſh without him? Doeſt thou think to bind the ſtrong man by thine owne power? Thou art deceived. Wouldeſt thou mortifie thy ſinne? See the order of the holy Ghoſt, *Col.* 3. 5. *Mortifie therefore your members which are upon the earth,*

earth, fornication, &c. Therefore, wherefore ſee *ver.* 1. *If yee be riſen with Chriſt, ſeek thoſe things that are above.* Firſt riſe with Chriſt, and then mortifie. See the example of *Mary*, who had ſeven Devils in her, ſhee doth not ſay, If I could caſt out my Devils, then I would come to Chriſt, but ſhee commeth and bringeth her ſeven Devils with her, and the Lord caſteth them out every one for her. Doe thou likewiſe, bring thy ſinnes with thee, and let him caſt them out for thee. If thou ſay, if I were waſhed, then I could beleeve, then I could come boldly to him; I ask thee, who ſhould waſh thee? I ſay, come unto him foule, and he ſhall make thee cleane. Doth not he call *all that labour, and are heavie laden*, Mat. 11. 28. the burden and load is ſinne. He doth not ſay, Lay downe your burden firſt, and then come unto me; but come unto me laden, and I will give you reſt.

But you will ſay, is it not written, that *neither fornicators, nor idolaters, nor adulterers, nor effeminate perſons, &c. ſhall inherite the kingdome of God?* 1 *Cor.* 6. 9, 10. Againe, is it not written, *Without holineſſe no man ſhall ſee God*, Heb. 12. 14. *To ſee God, and to inherite the kingdome of God*, are nothing elſe, but to beleeve in God, and his Sonne Jeſus Chriſt. But this you ſee cannot be without holineſſe, therefore I muſt have holineſſe firſt, before I can beleeve. I anſwer, The Text ſaith not ſo, but *without holineſſe no man ſhall ſee God.* If I ſhould ſay, without eating and drinking no man can live; wouldſt thou preſently conclude, that I muſt eate

and

and drinke before I be alive? When ſenſe will tell thee I muſt be alive, before I can eate and drinke. Yet this is thy arguing, Without holineſſe no man ſhall ſee God, therefore we muſt have holineſſe before we can ſee God. When it is evident, we muſt ſee God before we can have holineſſe; for, *Whatſoever is not of faith, is ſinne*, Rom. 14.23. But the meaning of the place is, that Chriſt will not onely purge the conſcience, but the converſation alſo of all ſuch as come to him, that is, beleeve in his Name; and that a reformed converſation ſhall (though not goe before) yet accompany a cleare apprehenſion of the grace of God in Chriſt Jeſus.

And thus wee give an anſwer unto that other portion of holy Scripture, Fornicators ſhall not inherit the Kingdome of God; not that it is to be thought, that men muſt firſt mortifie their ſinnes, before they can come to the Kingdome of God; but that entring into the Kingdome of God, the Lord would vouchſafe unto them power to reforme their lives. And that this is the true ſenſe of the place, is plaine by the eleventh verſe; *Such were ſome of you, but yee are waſhed, but yee are ſanctified, but yee are juſtified in the name of the Lord Jeſus, and by the Spirit of our God.* They were ſuch untill they were waſht, and how were they waſht? even *in the name of the Lord Jeſus, and by the ſpirit of our God.* When the buyers and ſellers had prophaned the Temple, the Lord doth not ſtay while ſome body had caſt them out, and then goe into the Temple afterwards, but he enters into the Temple firſt, and

and making a ſcourge of ſmall cords, he drove them all out of the Temple, *Joh.* 2. 15.

So fareth it with the Temple of thy body, that is prophaned with ſinne, and thy conſcience that is defiled with iniquitie. Thou muſt not thinke that thy conſcience muſt be waſhed firſt, and then the Lord to enter afterwards, but the Lord muſt firſt enter, and waſh thee, and purge thee by his bloud, which *purgeth the conſcience from dead works, to ſerve the living God*, Heb. 9. 14. Therefore thou complaineſt, thou canſt not leave thy ſinnes. I ſay, thou hadſt the more need to beleeve in Chriſt, that thou mighteſt have power to forſake them. But poore ſoule, thou doeſt object further, and ſay, I have been an extortioner, a grinder of the faces of the poore, a theefe, a purloyner, and what, ſhall I venture to beleeve in *Chriſt*, before I have made reſtitution, and ſatisfaction to them whom I have wronged? Are wee not taught out of the Father, *Non remittitur peccatum, niſi reſtituatur oblatum*; without reſtitution no remiſſion?

I anſwer: Firſt, there are many things that are well ſpoken by the Fathers, in one ſenſe, which are perverſly applyed in another. This ſentence is true in reſpect of reconciliation of man to man; but not true in reſpect of God to man, or man to God. As when a man ſhall by a lawfull Church be for extortion excommunicated, the Church ought not to receive him againe untill reſtitution be made. And thus may wee in good ſenſe underſtand

ſtand other paſſages of the Fathers, which are otherwiſe perverſly applyed by themſelves and others. *Wilt thou deſerve pardon* (ſaith *Ambroſe*) *waſh away thy ſinnes by teares.* This is good in my firſt ſenſe of reconciliation of man to man, as when the Church ſhall excommunicate an offender, and he ſhall humble himſelfe with teares in his eyes, he ought againe to be received. But to apply this as a meanes to reconcile God to man, there can be nothing more abominable.

Thus much by the way, to give thee warning of the groſſe applications which are made out of the Fathers, by thoſe which underſtand not what they ſay. But to anſwer thy doubt: Thou feareſt to beleeve, becauſe thou haſt not made reſtitution. I ſay, beleeve firſt, make reſtitution afterward: for this, wee have an example beyond all exception, *Luk.* 19. 8. *Zacheus* ſtood forth, and ſaid unto the Lord; *Behold, Lord, the halfe of my goods I give to the poore, and if I have taken any thing from any man, by falſe accuſation, I reſtore him fourfold.* If wee looke backe to the ſixth verſe, there we ſee that *Zacheus* received *Chriſt* joyfully. *Zacheus* was an *arch-publican*, verſ. 2. a man that was a *ſinner*, verſ. 7. yet this *ſinner*, this *arch-publican* received Chriſt firſt, (not into his houſe onely, but into his heart alſo) and then he makes reſtitution afterward; goe and doe likewiſe; thou ſeeſt the abundant grace of God above and beyond all obſtacles: if thou canſt beleeve, thou needeſt not feare, though thou haſt been never ſo ſinfull. Thus much for the fourth Application.

Appli-

Application 5.

The fifth: If God be ſo freely reconciled to us, how ought we to be eaſie to be intreated to be reconciled one to another? *The Lord ſlow to wrath, and full of compaſſion, and loving kindneſſe.* Take we heed that we be not full of wrath, and ſlow to compaſſion. God is reconciled to us before wee aske; how much more ought wee to be reconciled to thoſe that have offended us, and ſay, Forgive us? Oh that we had ſo much charitie in us, as to beare one with another, the ſtronger with the weaker, that unhappie differences might have an end. Secondly, Is God thus freely reconciled to us? Oh let us be intreated to be reconciled unto him: which is the ſecond generall I have to ſhew unto you, *What it is for man to be reconciled to God.*

RECONCILIATION OF MAN to GOD.

By HENRY DENNE.

BEfore I enter to ſpeake of *Mans reconciliation to God*, It is neceſſary that I premiſe a diſtinction, and ſhew you a two-fold reconciliation, ſet out unto us in the Scriptures. 1. *Originall.* 2. *Actuall.* Beare with the termes, I confeſſe they are not altogether ſo fit as I could wiſh: But I therefore thought fit to uſe theſe termes, that I might paralell this diſtinction unto another, uſed by Divines of *Originall* and *Actuall* ſinne. *Originall reconciliation* is wrought without us by another perſon, yet for us: you may call it the reconciliation of our nature. *Actual reconciliation* is wrought within us, although not by our owne power. This you may call the reconciliation of our perſons or conſciences; the one

one being the reconciliation of our nature to God, the other the manifeſtation of that, and the premiſed reconciliation to our ſoules: That this is not an unneceſſary diſtinction, you ſhall finde by comparing ſome Scriptures together: the firſt is *Rom.* 5. 10. *When we were enemies, we were reconciled to God by the death of his Sonne.* Againe, *Eph.* 2. 16. *That he might reconcile both unto God into one body by the Croſſe, having ſlaine the enmitie thereby*, Col. 1. 21. 12. Thirdly, Conſider what is written, 2 *Cor.* 5. 18, 19. *All things are of God, who hath reconciled us to himſelfe by Jeſus Chriſt, and hath given unto us the miniſtery of reconciliation: To wit, That God was in Chriſt, reconciling the world unto himſelfe, not imputing their treſpaſſes unto them.* Now compare wee theſe three places forementioned, with that which we find, 2 *Cor.* 5. 20. *We are Ambaſſadors for Chriſt, as though God did beſeech you by us, wee pray you in Chriſts ſtead, be yee reconciled unto God*: In the former places the Apoſtle told us wee were reconciled; and in this place, he beſeecheth us to be reconciled. For to take up this difference, I ſay, that in the former he ſpeaketh of our *Originall reconciliation*, wherein our nature was reconciled to God by Chriſt; in the ſecond, I ſay, he ſpeaketh of our *Actuall reconciliation*, wherein our conſciences become reconciled to God, through the apprehenſion of the reconciliation which Chriſt hath wrought for us. Firſt of all I muſt ſpeak of our *Originall reconciliation*. And there I lay downe this Propoſition, That we were reconciled to God by

the death of his Sonne, without any previous conditions in us, or performed by us. You ſee it is the act of Chriſt upon the Croſſe, it was done by his death: The Lord Chriſt being a common perſon, taking our nature upon him, *we are ſaid to doe that which he did, and to have that done upon us which was done upon him.* As in the firſt *Adam* we all ſinned before we were, or had committed any actuall tranſgreſſion: ſo in the ſecond *Adam* we were reconciled. *As by one mans diſobedience, many were made ſinners, ſo by the obedience of one, ſhall many be made righteous*, Rom. 5. 19. I ſay we are ſaid to doe that which he did, as *to be buried with Chriſt, by Baptiſme into death*, Rom. 6. 4. We are ſaid to be *crucified with Chriſt, as our old man is crucified with him*, Rom. 6. 6. to be dead and alive with him. Reckon yee alſo your ſelves to be dead indeed unto ſinne, but alive unto God through Jeſus Chriſt our Lord, *Rom.* 6. 11. We are ſaid to be *riſen with him*, Col. 3. 1. which is elegantly ſet forth by the Prophet *Hoſea*, ſpeaking of the reſurrection of Chriſt. He ſpeaketh on this wiſe, *After two dayes he will revive us, and the third day he will raiſe us up, and we ſhall live in his ſight*, Hoſea 6. 2. Yet more, we are ſaid to be placed together in *heavenly places with him*, Eph. 2. 5, 6. This is that which I call *Originall reconciliation.* Whereby we ſee that not onely God was reconciled unto us, but alſo that our nature was reconciled unto God by the death of his Sonne, without any condition, or qualification wrought in us. Thus much for our *Originall*

re-

reconciliation. Now follows our *Actuall reconciliation*, to wit, the manifeſtation of Gods reconciliation to us, and of the reconciliation of our nature to God in Jeſus Chriſt. Here I lay downe this Propoſition; *Mans Actuall reconciliation to God requireth previous conditions and qualifications to be wrought in man by the Spirit of God, before man can be Actually reconciled to God, or Gods reconciliation manifeſted unto him.* Although this propoſition need no proofe, in regard that the world ſo far doateth on conditions, that they will hardly admit *God to be reconciled to man*, without performances in man: Surely much leſſe will they thinke it poſſible, that *Man ſhould be reconciled unto God*, without ſomething wrought in man; yet for our better underſtanding, I will ſhew you the proofe of this by certaine Texts. As, *Except a man be borne of water and of the Spirit, he cannot enter into the kingdome of God*, Joh. 3. 5. *Except a man be borne againe, he cannot ſee the kingdome of God*, verſ. 3. To enter into, and to ſee the kingdome of God, is that which I call *reconciliation to God:* to know the favour and love of God towards us in Chriſt, requirs you ſee the condition of being *borne againe of water and of the Spirit*, which is (not to be baptized as the Papiſts would have it) but to have *ſuch fruits and effects of Gods Spirit wrought in us*, as purifie the heart, as water doth the body. Secondly, *Except yee eate the fleſh of the Sonne of man, and drinke his bloud, you have no life in you*, Joh. 6. 53. Mark I pray you, he doth not ſay, that except yee eate the fleſh of the Sonne

of man, and drinke his bloud, yee have no life *in God*, or *in Chriſt*; but yee have no life in you. Now you ſee *we muſt eate the fleſh of Chriſt, and drinke his bloud, or elſe we can have no life in us*. To eate his fleſh, and to drinke his bloud, is to beleeve in him, to have life in you, is to know Gods favour in Jeſus Chriſt, as much as if he ſhould ſay, except yee beleeve, yee cannot know Gods favour to you in Jeſus Chriſt. Unto this we may adde in the third place; *Except yee repent, yee ſhall all likewiſe periſh*, *Luk.* 13. 3. And to this place we may alſo referre that place, of which wee had occaſion to ſpeake ſomewhat before; *Without holineſſe no man ſhall ſee God*, Heb. 12. 14. not onely that holineſſe is concomitant or companion of our ſeeing of God, but that *faith* being a part of (yea the firſt fruits of holineſſe) is that whereby the ſoule is brought to the ſight of God in *Jeſus Chriſt*. But I am not willing to ſpend time in larger proofe, though you cannot but perceive I might be very large herein, but I will for your better underſtanding, confine my ſelfe, and goe on to ſhew you in particular, what *Conditions* are required in us, before we can be *reconciled to God*. And here I have occaſion, for the better explaining of this, to commend unto you three ſorts of conditions;

1. *Antecedent*.
2. *Preſent*.
3. *Conſequent*.

Antecedent Conditions, I call thoſe which are neceſſarily preſuppoſed in us before we can ſubmit unto

unto God, or be reconciled unto him. They are ſuch conditions as may be ſeparated from reconciliation in time, yea they are ſuch conditions, as are, and may be in them which are not reconciled, nor yet ever ſhall be: ſo that they are proper, *Omnibus ſed non ſolis electis*, to all the elect, but not onely to the elect.

2. *Preſent Conditions*, I call them that goe before *reconciliation*, as the cauſe before the effect, yet are never ſeparated from reconciliation in time, but are indeed the very thing whereby the holy Spirit of God doth reconcile man to God.

3. *Conſequent Conditions*, I call them which doe alwayes follow reconciliation, as the effect the cauſe, although they are inſeparable in reſpect of time. And I therefore undertake to ſpeake of theſe (although the curious may thinke me blame-worthy for tranſgreſſing the rules of method) that we might be warned of a rock and ſhelfe; namely, that we doe not confound theſe conditions together, and to take thoſe for *antecedent* which are onely *conſequent*: which to my knowledge hath made ſome ſoules to make ſhipwrack for a time, when as they would have in them before they beleeve, ſuch conditions as are onely *conſequents*, and not *antecedents* of faith: Firſt, to ſpeake of *Antecedent conditions*, which neceſſarily goe before our *reconciliation to God:* They ſhall be referred unto two heads; the firſt is the *knowledge of ſinne*, with whatſoever is requiſite unto the *knowledge of ſinne*. The ſecond is the *knowledge of the depth of miſery by ſinne to be*

ſuch, as we can neither helpe our ſelves, neither is it in the power of any other creature for to helpe us: but that we are undone for ever in reſpect of whatſoever we can doe, or any other for us; for untill the ſoule be brought to this, there is no hope of reconciling it unto God: for you muſt know, that it is meere neceſſitie that drives us: we are by nature *haters of God*, and cannot be brought to come to God in love, before we perceive God to love us; ſuch is the malignant nature of man, that if he could make any ſhift in the world, he would not be beholding to God for helpe: The prodigall ſonne will never returne to his father, ſo long as he can get *cloaths for his backe, and meate for his belly elſewhere*; but when he is brought to that paſſe that he would faine have *filled his belly with huſkes which the ſwine did eate, and no man gave unto him*, Luk. 15. 16. Then he is contented, to thinke of ſubmitting to his father, but not before, if he could have got a living by keeping of Hogs, he would not have returned. Thus is it with man, ſo long as he is in any hope to eſcape miſery any other way, there is no hope of his returning to God. *They that be whole, need not the Phyſician, but they that are ſick*, Mat. 9. 12.

The Phariſee thinketh himſelfe able to eſtabliſh his own righteouſneſſe: and therefore he will not *ſubmit to the righteouſneſſe of God*, Rom. 10. 4. He cares not a pinne for Chriſt, he is whole; he cares not for the Phyſician. *If any man will come after me, let him deny himſelfe, and take up his croſſe daily, and follow*

follow me, Luk. 9. 23. No man can follow Chriſt except he deny himſelfe, his own *Righteouſneſſe and holineſſe*; would you know a reaſon under the determinate counſell of God; why the Publicans and Harlots received Chriſt, but the holy Phariſees rejected him, (a true pattern of our dayes:) the Phariſees thought themſelves able to ſtand upon their own legs; they were alive in their conceits, and for them to heare of righteouſneſſe in another, was too great a diſparagement unto them and their holineſſe; when the Publicans and ſtrumpets, being convinced of ſin, and having no righteouſneſſe of their owne, they are contented to accept it upon any terms. A rich man, he ſometimes ſcorneth a gift, and ſaith nay, but I will buy it, I will give ſatisfaction for it: but the poore naked man is glad to receive what he wanteth. Thus before the ſoule of man be brought to be reconciled unto God, it is neceſſary that it ſee it ſelfe a *ſinfull creature*; yea ſo ſinfull, *That neither crying nor howling can waſh it away*; *yea ſo ſinfull, that no correction or amendment of life is able to make ſatisfaction.*

Thus farre of the *antecedent conditions*: which as I ſaid before, are proper to all; but not onely to them that are reconciled to God: for theſe that I have ſhewed hitherto, may be found in the not reconciled, even as in the reconciled; yea, in the reprobate, even as in the elect. The ſecond ſort of conditions are preſent, which goe before reconciliation, as the cauſe before the effect; but is never ſeparated from it; as being the thing I ſay, whereby

by the holy Spirit of God doth actually reconcile the ſoule to God. Of this ſort I finde but one onely condition; namely, of faith, or beleeving. Here are two things to be pondered. The firſt, *That without beleeving, the ſoule (remaining in the body) cannot be reconciled unto God.* The ſecond, That by beleeving, the ſoule is actually reconciled unto God. For the firſt, it is proved. *He that beleeveth not the Sonne ſhall not ſee life, but the wrath of God abideth on him,* Joh. 3.36. To be reconciled to God, is to ſee life, therefore he that beleeveth not, ſhall not be reconciled to God: but the apprehenſion of the wrath of God ſhall torment his wakened conſcience. He that beleeveth not, ſhall not ſee life; he ſhall ſee nothing but wrath. Secondly, *He that beleeveth not God, hath made him a lyar,* 1 Joh. 5. 10. That is, hath accounted him a lyar. Now, who can finde in his heart to be reconciled to a lyar? Whereby it is plain, that *without*, or *before faith*, man cannot be reconciled unto God. For the ſecond, that by beleeving, the ſoule becomes to be reconciled unto God: is proved; *He that hath received his teſtimony, hath ſet to his ſeale that God is true,* Joh. 3. 33. *As many as received him, to them he gave power to become the ſonnes of God, even to them that beleeve on his name,* Joh. 1. 12. Whoſoever beleeveth, hath power to cry, *Abba* Father. And to this place, we refer that knowne text, *Rom.* 5. 1. *Therefore being juſtified by faith, wee have peace with God through our Lord Jeſus Chriſt.* And this is the proper office of faith, (as it juſtifieth) *to reconcile the ſoule and conſcience unto God,* and to make

make us at peace with him, by aſſuring us of his favour and good will towards us, in Jeſus Chriſt, manifeſted, in that God gave his onely Sonne to be a propitiation for our ſinnes, and to ſatisfie whatſoever the juſtice of God required at his hands. And this is our receiving of Chriſt, our putting on of Chriſt, and our living by faith (if we take faith for beleeving.) And thus much of the ſecond condition which is *preſent*: Now follows the third ſort of conditions, which are conſequent unto our reconciliation, and things that accompany our ſalvation. Theſe conditions are firſt, *Joy in the holy Ghoſt.* Secondly, *Love to God and his Church.* Thirdly, *New obedience in newneſſe of ſpirit, and not in oldneſſe of the letter.*

First, *Joy in the holy Ghoſt*, is a neceſſary conſequent, and an inſeparable companion to our reconciliation by faith; as appeares by that which hath been ſpoken before, touching joying in beleeving, *with joy unſpeakeable and full of glory.* And indeed, how can it be that it ſhould be otherwiſe? can the men of this world heare of great poſſeſſions fallen unto them, without joyfulneſſe? How then is it poſſible, that the children of the living God, can come to the apprehenſion of the fatherly love of God in Chriſt, but they muſt needs *ſing a new ſong, yea break forth into ſinging*, and cry aloud, with the bleſſed Virgin, ſaying, *My ſoule doth magnifie the Lord, and my ſpirit hath rejoyced in God my Saviour*, Luk. 1. 46. If I could this day bring you happy tydings of reconciliation betweene the King and Parliament,

(which

(which the God of heaven effect,) what joy would this work in the hearts of every man here present? How much more shall the tydings of eternall peace by Jesus Christ, affect the soule with extraordinary comfort. Heare what the Lord speaks concerning the new *Jerusalem*; *God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, nor crying, &c.* Rev. 21. 4. Let others think what they will; I firmly beleeve the *new Jerusalem*, to be the glorious kingdome of Jesus Christ, (*which is righteousnesse, and peace, and joy in the holy Ghost*) advanced in the conscience: and hither also are to be referred those glorious things that are spoken of the Citie of our God, by the Gospel Prophet, in these words, *The ransomed of the Lord shall returne, and come to Sion with songs, and everlasting joy upon their heads: they shall obtain joy and gladnesse, and sorrow and sighing shall flie away*, Isa. 35. 10. This is the promise of our Saviour, *Your sorrow shall be turned into joy*, Joh. 16. 20. This is the office of the Holy Ghost, *To be the Comforter, to speak peace and joy unto his people*. And therefore amongst the sundry precious gifts, which are declared to be the fruits of Gods Spirit, *joy*, is not the least, *Gal.* 5. 22. This also is the lot and inheritance of the Saints of God; for wee reade not of any converts in the Scripture, but we also reade of the joy of Gods Spirit, repleniſhing their soules: They, (even they) who were pricked in their hearts, and knew not what to doe, doe not *eat their meat with gladnesse and singlenesse of heart*, Act. 2. 46. The Eunuch returneth *rejoycing*,

Act. 8.

Act. 8. 39. *Samaria's* converſion, cauſeth great joy in that Citie, *Act.* 8. 8.

But why doe I ſtay on particulars, let us heare the Apoſtle for all; *Wee alſo joy in God through our Lord Jeſus Chriſt, by whom we have now received the attonement*, Rom. 5. 11. *We rejoyce in the hope of the glory of God:* And more, *we glory in tribulation alſo*, *Ver.* 2, 3. Can the Sunne be without her light? can the fire be without heat? Then alſo may the called of God, the reconciled to the Father, be without joy and peace in beleeving. Can a man ſtop the ebbing or flowing of the water? then may the ſoules of the reconciled to God, be deprived of thoſe flouds of comforts, which flow from fountaines of comforts, into the ſubject of comforts, the ſoules of the people reconciled to God. This is the firſt effect of reconciliation, joy, and peace. The ſecond followes; which is, *Love to God:* Love is alſo an inſeparable conſequent of mans reconciliation: can man behold the beautie of God, and the glory of his face in Jeſus Chriſt, and the ſoule not be raviſhed with love? See the love of the reconciled to God, in that garden of ſweet expreſſions, the Book of *Canticles*; *Stay me with flagons, comfort me with apples, for I am ſick with love*, Cant. 2. 5. The love of the reconciled to God, it is a great love: *Many ſins are forgiven her, for ſhe loved much*, Luk. 7. A love taking great delight and contentment in the object beloved; *My beloved is white and ruddy, the chiefeſt among ten thouſand. His head is as the moſt fine gold, his locks are buſhy, and black as a Raven, his mouth is moſt*

ſweet,

ſweet, he is altogether lovely, Cant. 5. 10.&c. Againe, it is a reſtles love, that can find no content, can take no reſt (no not in her bed) if ſhee may not enjoy the preſence of her beloved. *By night on my bed I ſought him whom my ſoule loved, I ſought him, but I found him not, I will riſe now and goe about the Citie, &c.* Cant. 3. 1, 2. That this love is an inſeparable conſequent, a daily companion of mans reconciliation to God, will be plaine, when wee ſhall ſee how the Holy Ghoſt, deſcribing unto us the called of God, ſetteth them forth by *this token of love unto Almightie God: Eye hath not ſeene, nor eare hath not heard, &c. the things which God hath prepared for them that love him*, 1 Cor. 2. 9. *We know that all things work together for good to them that love God*, Rom. 8. 28. This ornament of love is like the *garment of divers colours*, with which all the Kings daughters, which were Virgins, were apparrelled, 2 *Sam.* 13. 18. If a woman be ſeen in the ſtreets without a party coloured garment, it is concluded, that ſhee is either none of the Kings daughters, or at leaſt no Virgin: ſo is this ornament of *love* (I ſay) that thing, wherewith all the people of God, reconciled to him, are adorned; if we ſee a ſoule altogether ſtript of this ornament, we conclude, They are not in the number of Gods people; or at leaſt not reconciled. Therefore the Holy Ghoſt concludes, *He that loveth not, knoweth not God*, 1 Joh. 4. 8. And as on the affirmative, pronounceth, *Grace be on all them that love our Lord Jeſus Chriſt, in ſinceritie*, Eph. 6. 24. So alſo on the negative; *If any man love not the Lord Jeſus Chriſt,*

let

let him be Anathema Maranatha, 1 Cor 16. 22. Thus you ſee the conſequents of our reconciliation, inſeparably conjoyned together, ſo that no creature ſhall be able to put them aſunder: you have ſeene *Peace to the brethren, and love, with faith from God the Father, and the Lord Jeſus Chriſt*, Eph. 6. 23. The third conſequent, is *new obedience*, in newneſſe of the ſpirit: As peace, and joy, and love follow, and attend upon faith; ſo is new obedience an attendant of love. *This is the love of God, that we keepe his Commandements*, 1 Joh. 5. 3. *If you love me keepe my Commandements*, Joh. 14. 15. *If a man love me, he will keep my words*, ver. 23. This is that which I had occaſion to ſpeak of before, that the holy Spirit of God doth not onely cleanſe the conſcience, but in ſome meaſure the converſation alſo: This is that which I ſaid before, *Without holineſſe no man ſhall ſee God; and drunkards ſhall not inherit the Kingdome of God:* I ſay again, that Chriſt entring into the ſoule, ſhall drive out whatſoever is prophane, and draw up the ſoule by the cords of love unto new obedience: And to this place we refer hatred of ſin, love of vertue, a godly ſorrow for tranſgreſſion committed, revenge upon our ſelves, for the things that are paſt, and a jealous care for that which is to come. But of theſe particularly, I cannot ſpeake; for as *Rome* was not built on a day, ſo neither can it be puld downe in an houre (I meane the Doctrine of *Rome*.) And here I would have made an end of ſpeaking of the conſequents of our *Reconciliation*, but that I feare the timorous ſoule will be ready to

ſay,

ſay, In thus ſaying you have filled my heart with ſorrow: The conſequents of our reconciliation being laid downe, I confeſſe they are true; but alas, when I caſt an eye backe upon mine owne ſoule, I find my joy and comfort little, my love to be leſſe then my joy, and my obedience to be leaſt of all. This, this puts my heart in feare, and makes my ſoule to tremble. I anſwer, what is it that thou feareſt, O thou of little faith? Thou anſwereſt, thou art afraid, that God is not thy God, that he is not reconciled unto thee: See thy errour, theſe things cannot be ſignes that God is not reconciled unto thee; but they are ſignes, that thou art not fully reconciled unto God, but that thy *faith* is weake like the bulruſh, that thy *joy* is as little as thy *faith*, and that thy *love* and *obedience* is as imperfect as thy *joy*. Meaſure not the reconciliation of God to thy ſoul, by the perfection of thy obedience: for in ſo doing thou plungeſt thy ſoule into miſerable doubts. But ſeeing the imperfection, not of Gods reconciliation to thee, but of thy reconciliation to God, cry thou unto the Throne of grace, Lord increaſe my faith, and make my love and obedience, my joy, & peace, to abound more and more, through the ſpirit of our God, and the grace of our Lord Jeſus Chriſt. And thus have I now done with the *Antecedent*, the *preſent*, and *conſequent* conditions of our reconciliation to God. The next thing that I intend is to make *Application*.

It hath been hitherto mine endeavour, to declare unto you the myſtery of ſalvation, and to imitate

imitate the skilfull Limbner, to give unto every Limbe and part, not onely his due proportion, but alſo his due place, and not to ſet the head where the foot ſhould be, or the foot where the head: I may peradventure to many ſeeme guiltie, of that crime which was laid againſt the Apoſtle, to turne the world upſide downe, and to place that in the bottome, which others make the top of the building, and to ſet that upon the roofe, which others lay for a foundation: But I ſubmit my ſelfe to the judgement of the Word: Conſider we what hath been ſpoken, of Gods reconciliation to us without all conditions; of our reconciliation to God, originall and actuall: and now let us ſee, if theſe diſtinctions be founded (as it is before proved) upon the holy Scriptures, of the Prophets and Apoſtles, whether they be not blame-worthy that make no difference at all between theſe two, but confounding heaven and earth together, the creature with the Creator, doe moſt abſurdly apply thoſe things which are antecedents, or cauſes of our reconciliation unto God, to be cauſes of Gods reconciliation unto us, drawing a vaile before the free grace of God, and keeping the ſoule from ſetling upon a ſure foundation: The Lord complained of the Prophets of old (the falſe Prophets) that they *pudled the waters with their feet.*) When water is pudled, it is not water; but water and dirt mingled together: In a puddle no man can diſcerne whether it be deepe or ſhallow: water is Doctrine, pudling is confounding of things together, with-

out diviſion or ſeparation: O that our dayes were free from this complaint! O yee Paſtours of the Lords flock, that feed his heritage; Be you contented to heare the word of admonition, from the meaneſt of the ſervants of God. Look back upon the waters, that yee have made the heritage of the Lord to drinke: Conſider the paſtures, which you have ſet before them: have you not made the Lords ſheep become a prey (ſometimes to preſumption, ſometimes to deſpaire) by your Doctrine? Have you not made the ſoules of the righteous ſad, and the ſoules of the wicked to rejoyce? Conſider your wayes, I pray you: Have you not many a time confounded the conditions of our reconciliation to God, making that to be the cauſe, which is the effect, and that to be the effect, which is the cauſe? Let me beſeech you to weigh theſe things, and to endeavour that your Doctrine may be the *light of the world*, that it may be *cleare as the Cryſtall, proceeding from the throne of God, and of the Lamb*, Rev. 22. 1. You ſheep of the paſture of the Lord, the God of his inheritance, know, it is your duty aptly to diſtinguiſh theſe things in your owne Conſciences, that you may enjoy the brightneſſe of the glory of the grace of God, ſet up in your ſoules, if you ſearch into the reaſon of your many yeares bondage, of your miſerable doubting, you ſhall finde your diſeaſe, in that which hath been ſpoken, and I hope the remedy alſo: The Lord give you underſtanding.

The ſecond *Application*, may ſhew unto us the difference,

difference, between the reconciled, and the not reconciled: Although both may be objects of the grace of God, both beloved of the everlasting Father: yet shall you finde a vast difference, if you look either upon their *Conversations*, or their *Consciences*. The difference of Conscience is, the not reconciled, have a defiled, and polluted Conscience. A Conscience that is either seared, and fitted with Atheisticall careleſneſſe, or at the best, sitting in darkneſſe, and the shadow of death, seeing no light, *Matth.*4.16. when as the consciences of the reconciled, doe enjoy the light of the glory of God in the face of Jesus. Secondly, the conversation of the people not reconciled, is either a conversation polluted with Pharisaicall righteousneſs, and blind zeale, (for all zealous persons are not reconciled to God) seeking to establish its own righteousneſſe in the sight of God: or elſe a conversation, according to the course of this world, according to the Prince of the power of the ayre; the spirit that worketh in the children of disobedience; A conversation in the lusts of the flesh, fulfillng the desires of the flesh, and of the mind, *Eph.* 2. 2, 3.

The third *Application*, sheweth us an open doore, for the easie understanding and plaine reconciliation of many places of Scripture, which seeme so exceeding different, as if no way of reconciling could be found. Let us learne to distinguish, when God speaketh of his reconciliation to us, and when he speaketh of our reconciliation to him. Let us learne to distinguish, between the thing, and the

manifeſtation of the thing: the want of which diſtinction, breedeth an horrible confuſion in the interpretation of holy Scripture; To give an inſtance, it is written, *Gal.* 3. 26. *Yee are all the children of God by faith in Jeſus Chriſt.* It is written againe, *Gal.* 4. 6. *Becauſe yee are ſonnes, God hath ſent forth the ſpirit of his Sonne into your hearts, crying Abba Father.* In this laſt place, the Holy Ghoſt declares ſon-ſhip to be the cauſe of giving the Spirit, as alſo he declareth it to be an eternall grace of God, communicated unto his people, *Having predeſtinated us unto the Adoption of ſonnes, by Jeſus Chriſt,* Eph. 1. 5. But then if this be ſo, how are we ſaid to be ſonnes of God by faith, &c? I anſwer, the one ſpeaketh of the thing it ſelfe, or of Gods reconciliation to us; The other of the manifeſtation of the thing, or our reconciliation to God. Againe, if the grace of adoption be an eternall grace, how is it ſaid, wee are *borne againe by the Word?* 1 Pet. 1. 23. and *begotten by the Word,* Jam. 1. 18. I anſwer, theſe places are to be underſtood of the manifeſtation of Adoption, not of the act of Adoption it ſelfe: And that this is ſo, is plaine, *God hath begotten us againe unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead,* 1 Pet. 1. 3. *A lively hope* is the thing, unto which wee are begotten. And that it is ordinary in Scripture, to call the manifeſtation of things, by the names of the things themſelves, will be plaine by two places, (I might bring two hundred) the firſt is *Jerem.* 1. 10. *I have this day ſet thee over the Nations, and over the*

the Kingdomes, to root out, to put downe, and to deſtroy, and to throw downe, and to build, and to plant. How doth poore *Jeremy* deſtroy Nations? Even by declaring the judgements of God in the overthrow of Nations. And thus doth he plant, by declaring the mercifull promiſes of God in the reſtauration of Nations.

The ſecond place is, *Joh.* 20. 23. *Whoſe ſinnes yee remit, they are remitted, and whoſe ſinnes yee retaine, they are retained.* How doe the Apoſtles remit and retaine ſinnes, but by declaring Gods gracious remiſſion to every one that beleeveth, &c.

But ſome may object and ſay, Why doth not the Lord ſpeake in plaine termes? I anſwer; who art thou that wilt correct the Lord, and teach him to ſpeak? I anſwer againe, in our Saviours words, when his Diſciples aske the queſtion, Why ſpeakeſt thou unto them in Parables? *Mat.* 13. 10. His anſwer is, *Becauſe it is given to you to know the myſteries of the kingdome of God, but to them it is not given.* As if he ſhould have ſaid, In reſpect of you that are my people, I need not to ſpeake more plaine; for you (being taught of God) are able to underſtand the myſteries of the kingdome. In reſpect of others: I will not ſpeak more plaine, becauſe to them it is not given to underſtand the myſteries of the kingdome. Thus far for the application: I now draw to an end: onely I will give you the *Skeleto* or *Map* of that which hath been delivered in a few words. Conſider wee the cauſes of Gods reconciliation,

as it ſtands manifeſted to us in Chriſt. Secondly, the cauſes of our reconciliation to God.

Gods reconciliation to us,
1. *Efficient*, Gods love.
2. *Materiall*, Chriſts righteouſneſſe.
3. *Formall*, Imputation of righteouſneſſe.
4. *Finall*, Gods glory; mans ſalvation.

Our reconciliation to God,
Efficient, Principall, Holy Ghoſt. Inſtrumentall, faith.
Materiall, Chriſts righteouſneſſe.
Formall, Apprehenſion of Chriſts righteouſneſs by faith.
Finall, Gods glory, and mans conſolation.

Conſider we the difference of theſe two in their cauſes. The *finall* cauſe of Gods reconciliation to us, is *ſalvation*; the *finall* cauſe of our reconciliation to God, is *conſolation*. The Lord fill you with his Spirit, that the apprehenſion of Gods *ſalvation* may fill you with eternall *conſolation*. Amen.

SEVEN

SEVEN ARGUMENTS

to prove, that in order of working, God doth juſtifie his Elect, before they doe actually beleeve.

With ſome Anſwers to the Objections that ſome make againſt the ſame.

For the confirmation of thoſe that doe truly beleeve, leſt they ſhould attribute any part *of the Office of Chriſt to the act of their beleeving.*

THis Propoſition being contradicted, *Wee are juſtified before God, before the act of our beleeving:* This is the Propoſition which I doe now undertake to vindicate, by the aſſiſtance of the Father of our Lord Jeſus Chriſt, whoſe honour is not a little concerned in it. I will firſt of all lay downe ſeven Arguments for the confirmation of the Truth; and then I will anſwer unto five Objections, brought by ſome againſt it.

The Propoſition.

Wee are juſtified before God, before the act of our beleeving.

Argument I.

LEt me ſpeake for thoſe that are not able to ſpeake for themſelves; I meane the little Babes, to whom belongs the Kingdome of God. I argue thus; *Infants doe not beleeve; But Infants are juſtified: Therefore ſome that doe not beleeve, are juſtified.* Which if it be granted, it will follow, that ſome are juſtified before they beleeve. That Infants are juſtified, need no proofe; That Infants beleeve not, muſt be proved, (although the Church of *England* hath long ſince put it out of doubt.) Firſt, *Faith commeth by hearing*, Rom. 10. 17. *How ſhall they beleeve in him of whom they have not heard?* Shall wee ſay, that Infants in the Wombe heare the Word? Secondly, Faith is a Knowledge, as ſome ſay; a Perſwaſion, as others; a Truſt, as others: But Infants are capable neither of Truſt, Perſwaſion, or Knowledge; therefore Infants are not capable of Faith. But ſome have ſaid, That Infants heare the Word of God, beleeve in God, and love God, in an unknown way; as ſometimes *John Baptiſt* ſprang in his Mothers womb for joy, at the ſalutation of the Bleſſed Virgin: But Saint *Auguſtine* did anſwer long agoe, not more wittily then truly, That *this was done by a ſingular Miracle.* Neither doth this conclude, other Infants to beleeve any more, then we may conclude, all Aſſes to be good Counſellors, becauſe we reade, that *Balaams* Aſſe ſpake more wiſely then her Maſter.

Argument

Argument II.

HE *that is in Chriſt, is juſtified; But we muſt be in Chriſt, before we can beleeve: Therefore wee muſt be juſtified, before we can beleeve.* The *Major* is plaine, the *Minor* is proved, That wee muſt be in Chriſt before we can beleeve: *To beleeve, is a fruit of the Spirit,* Gal. 5. But we muſt be in Chriſt, before we can bare fruit; Therefore wee muſt be in Chriſt, before we can beleeve. Joh. 15. 4. *As the Branch cannot beare fruit of it ſelfe, except it abide in the Vine, no more can yee, except yee abide in me.* Secondly, if Faith be a good fruit, it is required, that men muſt be good Trees, before they can bring it forth; otherwiſe, *Grapes* ſhould be gathered of *Thornes*, and *Figges* of *Thiſtles*, Matth. 12. 33. If you will, the Argument may be this: *He that hath the Spirit of Chriſt, hath Chriſt; But wee have the Spirit before wee beleeve; Therefore wee have Chriſt before wee beleeve.*

Argument III.

ALL *the Elect of God are juſtified before God; But ſome of the Elect of God doe not yet beleeve: Therefore ſome that doe not beleeve, are juſtified before God; and ſo by conſequence, before they beleeve.* The *Major* is proved: *They that cannot be charged with any thing, are juſtified; But none of the Elect of God can be charged with any thing: Therefore the Elect are juſtified.*

ſtified. The *Minor* is proved; *Who ſhall lay any thing to the charge of Gods Elect? it is God that juſtifies: Who is he that condemneth? it is Chriſt that dyed, yea, rather that is riſen againe*, Rom. 8. 33. *He roſe againe for our juſtification*, Rom. 4. 23.

Argument IV.

THey that have their ſinnes taken away, are juſtified; But the Elect have their ſinnes taken away before they beleeve: Ergo, *The Elect are juſtified before they beleeve.* The *Major* is proved: *Bleſſed is the man whoſe iniquitie is forgiven, and whoſe ſinne is covered*, Rom. 4. 7. The *Minor*; That the Elect have their ſinnes taken away before they beleeve, is proved *Joh.* 1. 29. *Behold the Lambe of God that takes away the ſinnes of the world*; and *Eſay* 53. 8. *The Lord hath laid on him the iniquities of us all*; and 1 Pet. 2. 24. *Himſelfe bare our ſinnes in his owne body on the Tree*; and *Rom.* 6. 6. *Our old man is crucified with him, that the body of ſinne might be deſtroyed.* Did Chriſt take away ſinne, or not? Did he beare them? Did he deſtroy the body of ſinne? If you ſay, No; how will you eſcape the Sword of the Spirit? If you ſay Yea; I deſire no more.

Argument V.

WE *were made ſinners in the firſt* Adam, *before we had done good or evill*; *Therefore wee are made righteous in the ſecond* Adam, *before wee have done*

done good or evill. This conſequence is proved, *Rom.* 5. 18, 19. *As by the offence of one, Judgement came upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon all men to juſtification of life: for as by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many be made righteous.* If you ſhall place the *Emphaſis* of this Text, in *All*, and *Many*, you will cauſe the hearts of the univerſall Gratians to leape for joy; which (I beleeve) you would not willingly doe. Therefore you muſt be forced to place the *Emphaſis* in *As*, and *So*: *As* wee ſinned all in the loynes of the firſt *Adam*, *So* were all made righteous in the loynes of the ſecond *Adam*, *The Lord Chriſt*. And this agreeth with the Miniſtery of Reconciliation; to wit, That *God was in Chriſt, reconciling the world to himſelfe, not imputing their treſpaſſes unto them*, 2 Cor. 5. 19. Truly this Argument was of ſo great force, that it did wring out of Cardinall *Bellarmine* this confeſſion, as the Apoſtle teacheth, *Rom.* 5. That *Chriſt may be put on, without a proper act of our ſoule*: I confeſſe, I differ from the Cardinall, in his meanes of putting on Chriſt; yet this his confeſſion I acknowledge to be true.

Argument VI.

WHere there is full ſatisfaction made, and the partie offended accepting that ſatisfaction, and contented to reſt in it, there muſt needs follow perfect remiſſion of ſinnes; But in Chriſt crucified (before we

we beleeved) *was full ſatisfaction made, and God was contented to reſt in that ſatisfaction: Therefore there will follow perfect remiſſion of ſinnes*, &c. Firſt, that there was full ſatisfaction made in Chriſt, is proved *Heb.* 10. 11, 12, 13, 14. *verſes*. For by one offering he hath perfected for ever them that are ſanctified. But the ſecond, that God is therewith contented to reſt in that ſatisfaction, we have the witneſſe of the Father, *Mat.* 3. 17. *This is my beloved Sonne, in whom I am well pleaſed. Aquieſco*, ſaith *Beza*. See *Eſay* 53. 11. *He ſhall ſee the travaile of his ſoule, and ſhall be ſatisfied.*

Argument VII.

IF wee are not juſtified in his ſight before we beleeve, then are wee unjuſt ſinners, workers of iniquitie; then doth the Lord hate us, for *he hateth all the workers of iniquitie*, Pſal. 5. You know what abſurditie will follow, if you ſay, wee muſt beleeve before God can love us: But if God hate us to day, and love us to morrow, let *Arminius* with his Diſciples heare this, and wonder, why they ſhould be blamed that ſay; Wee may be loved to day, and hated to morrow; Children of God to day, and of the Devill to morrow: when they who would ſeeme their greateſt Adverſaries, will not ſpare to ſay; Wee may be hated to day, and loved to morrow; the children of the Devill to day, and of God to morrow. But that God *loved us firſt*, before we beleeved, when wee were enemies, *in our bloud*,

blood, &c. is ſo plaine, that I will not willingly ſo diſhonour you, as once to conceive that you will denie it.

Here is an end of the ſeven Arguments; which (if need had required) might have been ſeventie. Now I will anſwer the Objections.

Objection 1.

Wee are juſtified by Faith; therefore not before Faith.

Anſwer.

Firſt, It ſhould have concluded, not before the act of beleeving.

Secondly, I deny the conſequence, and ſay, wee may be juſtified both by it, and yet before, in a different ſenſe.

This Propoſition, *Wee are juſtified by Faith*, is very ambiguous. He was not a foole, who (an hundred yeares ſince) ſaid, That this Propoſition was one of thoſe things, hard to be underſtood; which they that are unlearned and unſtable, wreſt as they doe other Scriptures, to their owne deſtruction, 2 *Pet.* 3. 16. I would our age had not proved it true, that the miſunderſtanding of this Propoſition hath turned upſide downe the Doctrine of Juſtification amongſt pudling Preachers.

There is in this Propoſition two words ambiguous and doubtfull:

The

The firſt (*Juſtified*) which ſometimes in Scriptures ſignifieth to be reputed, reckoned, or accounted *Juſt*; as, *It is God that juſtifieth*. Sometimes it is taken for to be declared, or manifeſted to be *Juſt*; as, *By workes a man is juſtified*, Jam. 2. 24. If you take *Juſtified* in the firſt ſence, wee ſay, wee are not reputed or reckoned *Juſt* by the act of beleeving. If you take *Juſtified* in the ſecond ſence, I ſay, wee are juſtified (that is, declared to be *Juſt*) by beleeving; Faith manifeſting to our Conſciences, that we are *Juſt* before God: By Faith wee underſtand, that God hath freely *juſtified* us in his Sonne.

Another word ambiguous in this Propoſition, is (*Faith*) which is diverſly taken: ſometimes for the act of Faith, or *beleeving*; and ſometimes for the object of Faith, the thing *beleeved*: as, *Faith was reckoned unto him for righteouſneſſe*, Rom. 4. that is the object of Faith: So that it is all one as if he had ſaid, God or Chriſt was reckoned to him for righteouſneſſe. If wee underſtand the act of Faith; then I ſay, as before, wee are not reckoned *Juſt* by the act of our Faith: if by Faith wee underſtand the object of our Faith; then I ſay, wee are reckoned or reputed *Juſt* by God, in, by, or through Chriſt Jeſus, our *Faith*.

Objection 2.

He that beleeveth not, is condemned already, Joh. 3. 18.

Anſwer.

This is all one with, *He that beleeveth not, ſhall be*

be damned: which you muſt underſtand of finall unbeliefe, which I grant to be a Note of Damnation.

Objection 3.

Without faith it is impoſſible to pleaſe God: therefore we cannot be juſtified without it.

Anſwer.

I denie the Conſequence; and I perceive ſo will you alſo, when you pleaſe: For you will affirme, a juſtified perſon may diſpleaſe God; and then, why is it not poſſible for a man to diſpleaſe God, and yet be juſtified? To pleaſe God, is ſo to doe thoſe things which God approves in us to be well done; which wee cannot doe, without Faith. That this is the meaning of the Apoſtle, is plaine by his reaſon; *For he that commeth unto God, muſt beleeve, &c.* Wee cannot come unto God, before wee beleeve; but cannot God come unto us, before wee beleeve. Now Juſtification is Gods act upon a ſinner, not a ſinners act upon God.

This alſo anſwereth the fourth Objection, *Whatſoever is not of Faith is ſinne.*

Objection 5.

Wee are by nature the Children of wrath, &c.

Anſwer.

This were of ſome force, if you could prove us

altogether in the eſtate of nature, as well in Gods account as in our eſteeme, and ſo quite exempted from grace, untill wee beleeve; which you cannot doe, for the Apoſtle witneſſeth the contrary, 2 *Tim.* 1. 9. *According to his owne purpoſe and grace given us before the world began:* if grace were given before the world began, ſurely before ever wee beleeved.

God is *Alpha* and *Omega*; therefore what he promiſeth ſhall come to paſſe to his, is done with him, *Rev.* 21. 6. For his works were finiſhed from the foundation of the world, *Heb.* 4. 3. And ſo I reſt

A Servant of Jeſus Chriſt

to live and dye,

H. D.

FINIS.